The Glory of CHRIST, AND THE *Ruine of Antichriſt,*

Unvailed, as they are held forth in REVELATION, by the Seales, Trumpets and Vialls,

Dialogue-wiſe, between a Miniſter of the Goſpell and an inquiring Chriſtian, for the information and conſolation of all thoſe who love the Truth in the myſtery and power of it.

By *T. C.*

1 Cor.2.6,7. *We ſpeak wiſdome in a myſtery to them who are perfect, yet not the wiſdome of this world which comes to nought.*

Mat.13.11. *To you it is given to know the myſteries of the Kingdome of heaven, but to them it is not given.*

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An Epiſtle to the Reader.

READER,

THe reaſon of my bringing forth this ſmall Treatiſe, is for thy information and conſolation. I ſuppoſe the things here declared may ſeem ſomthing ſtrange unto thee at the firſt view, yet I believe that it will appeare truth for the moſt part: I am at preſent ſatisfied concerning the whole, if it ſeem ſtrange becauſe I mention particulars, as the Beaſt, *Rev.* 13. the Witneſſes, with the ſlaying of them; I deſire thee to take notice, that I mention not any particular, of purpoſe to bring ſcandall upon any particular perſon or way, but with much tenderneſſe and bowells of pity, to unfold the truth of Scripture, that ſo

thoſe wayes might bee renounced, which will otherwiſe be an occaſion of great ruine to the owners of it.

The manner of my proceeding in this enſuing Diſcourſe, is by way of queſtion, that ſo truth by it might be drawne forth; and it is contained in three Sections: the firſt is from Chapter firſt to the end of the fifth, although little is medled with untill the beginning of the fourth, where the firſt Viſion begins. The ſecond Section begins at Chap. ſixth, where in the opening of the Seales, Chapter ſix and ſeven, the ſounding of the Trumpets, Chap. eighth, ninth, tenth, eleventh, & the powring forth of the Vialls, Chapter ſixteenth is handled, wherein the agreement of every Seal, Trumpet, and Viall is unfolded, according to the true intention of the Spirit of God: And likewiſe in this Section is diſcovered what that ſecond Beaſt is, Chapter thirteenth, the Dra-

Dragon, Chapter twelfth, which agrees with the Beaſt, and is the ſame, with relation to his worke, although it is true the Dragon is the Devil and Sathan, in the one the beaſt is ſaid to act, in the other the Dragon, becauſe the Dragon ſets the Beaſt a worke; therefore when thou findeſt in this Diſcourſe the Dragon and the Beaſt to be one, I minde, firſt, with relation to their meanes in worke, 2. becauſe the Dragon acts in and by this Beaſt; for queſtionleſs in *Rev.* 12. the Dragon doth not worke immediately but mediately by that Beaſt, the Locuſts, Chap. 9. being the ſame, or rather an effect of the ſame Beaſt and Dragon flowing from the Starre fallen from heaven: therefore when thou findeſt the Locuſts, *Rev.* 9. ſaid to be the ſame with the Beaſt, Chap. 13. and the Dragon, Chap. 12. it is meant in relation to their worke, which is to oppreſſe, and under faire

pretences to bite like a Lion, although I ſuppoſe the Star fallen, verſ. 1, 2. is more properly that which jumps directly with that ſecond Beaſt and thoſe Locuſts that come forth of the bottomleſſe pit: the falſe Prophet that ſtands up before him and propheſies lies, although it is true there is ſuch a nearneſſe betweene them, that they are one, ſomtimes diſtinguiſhed, but not divided, the Beaſt being that aſſembly raiſed up by the earth, the Locuſts even the falſe Prophet, being the reſt of the black guard, *viz.* Prieſts and Jeſuites, who ſtand up before him, and cry the voice of a God unto all hee doth, never examining the truth of any thing.

In the third Section are ſome principall things queried into and briefly cleared in Chap. 11. & 14, 15, 17, 18. to the end. Theſe things have I here inſerted, that ſo thou mayeſt know the

the manner of my proceeding, and where to finde any principall thing. I desire thee to read with an impartiall eye, and if thou findest any thing of God, let him have the glory; and so shall he have his end, who is both thine and the Truths servant.

MISTERIES Vnvailed: by Queſtions and Anſwers: Betweene a Miniſter of the Goſpell, and an inquiring Chriſtian.

Section 1.

Miniſter.

WElcome Brother *Chriſtian*, how doſt thee doe? I hope to ſee thee in good health, how fares it with thy inward man, how doth the worke of Chriſt goe on there, in theſe troubleſome and dividing daies?

Chriſtian. In good health, deare Brother (bleſſed be his name, who is the God of our health, and life, and all our mercies) and I am likewiſe glad to ſee thee, and I kindly thanke thee, for querying after my ſpirituall condition, for if the worke of Chriſt goe not on there (yet is the world)

be much more ſad then all theſe diviſions about externall things: but one thing I ſhould deſire to propoũd unto thee by way of queſtion, if it might not be too tedious, and that is, what ſhould be the ground of theſe divſions and differences about the things of God?

Min. The ground of theſe diviſions, flowes principally from theſe three principles.

1 Ignorance in the miſtery of the Goſpell, by reaſon of that *vaile* and *covering* caſt and ſpread over all Nations: *Iſayah* 24. 7.

2. Lowneſſe, and carnalneſſe of ſpirit, living in the letter of the Goſpell, herein it is that moſt of the differences amongſt the Saints are about externall things (and the true cauſe is carnalneſſe of ſpirit, flowing from their ignorance in the things of God: 1 *Cor.* 3. 3. *whereas there are diviſions amongſt you, are ye not carnall and walke as men?*) were the Saints more ſpirituall, though they came ſhort in ſome meaſure of the knowledge of Goſpell miſteries, yet they would beare with each other, about thoſe litterall and externall differences, holding their communion from their

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vnion in the ſpirit, wiſedome which is from above, is firſt pure, then peaceable, gentle, and eaſie to be intreated, *&c. James* 3. 17.

3. That comes to paſſe through the powerfull opperation of the *Man of ſinne*, that ſonne of *perdition*, that ſits in the ſeate of God; the great *Dragon*, the *Divell* and *Satan*, whoſe ſeate hath been ſo long in Heaven, that is deluding ſoules in a heavenly forme, under the name of Chriſt; whoſe deluſions lyeth principally in theſe three particulers.

Either firſt, to lead them on peaceably in a fooles *paradice*, onely with the name of Chriſtian or elſe ſecondly, to keep them carnall in the letter, living holy upon externals, and things without them, never having a Chriſt formed in them.

Or thirdly, to hurry them on, upon violent extreames, untrue and deſtroying principles, filling their ſpirits with envie and ſtrife, cauſing them to glory in their condition, (although but little cauſe) *Jam.* 3. 14. and this will be his continuall work untill he be caſt out of *Heaven*, and his place be no more found there: *Rev.* 12.

Chriſt. If this be the cauſes of diviſion,

then we had need in the power of God to looke more above our ſelves, unto him who is able to take away thoſe cauſes, and deſtroy thoſe dividing principles within us, and this argueth likewiſe, that there is much miſtery in the Goſpell, as likewiſe miſteries in *Satans* deluſions, if his place have been ſo long, and yet is in *Heaven*, and ſeeing yet it is but in the moving, I ſuppoſe we cannot ſpend our time better, then in the inquiring after a further knowledge of both theſe miſteries.

and if it might not be too tedious, I ſhould deſire, for ſatisfaction, to propound ſome queries concerning the revelation of Jeſus Chriſt, delivered unto Saint *Iohn*, wherein (as I ſuppoſe) is both the miſtery of the Goſpell, as likewiſe the miſtery of iniquity, miſtically held forth.

Min. I like your motion very well, and gladly ſhould I ſpare time to communicate unto you what the Lord hath, or ſhall reveal unto me, but this booke is looked upon as very darke and miſticall, and ſo it is indeed in it ſelfe, and therefore lookt upon not onely as doubtfull, but needles to be lookt into, unleſſe of learned men, and Schollers, who know the tongues, and

are

are red in *Histories*, and so are supposed to be likliest to give the interpretation.

Christ First, that seemes to me that it is needfull for all the Saints to be informed in the truth herein contained, and that first, because that was the end for which Christ revealed it, that so his servants might know those things that were to come to passe hereafter.

2. There is a blessing promised to those who reade here, and keep the saying written therein, and that cannot be without the understanding of it.

4. It was directed unto the seven Churches in *Asia*, to the end they might know the things therein revealed.

And 2. whereas some thinke that it belongs alone to learned men to give the interpretation of it, it is that in which I am at present satisfied, that it is not bare mans learning, that must helpe us to understand the mind of Jesus Christ, or unfold the misteries of the Gospell that doth rather cast darknesse upon it, it is the same spirit that revealed it to *John*, that must reveale it to us, if ever we understand the mistery of it, and here it is that those who have written upon it formerly, have writ-

ten so low and carnall', and in my apprehension, besides the truth in many things, and by that meanes have cast much darkneſſe upon it, causing the moſt to reſt satisfied in a humaine and historicall interpretation, therefore I desire you to goe on, for I much long to understand the mistery held forth in it, by the light of the spirit of truth, therefore if you are free, let us proceed.

Min. Truly deare Brother it much refresheth me, to see you so earneſt after the knowledge of misteries in the spirit, and it is that I exceedingly desire, that all the *Saints* might be found more in the spirit, and leſſe in the fleſh, that there might be more divinity, and leſſe humanity, in the things of God, amongſt the Saints.

And I desire you to proceed in the propounding such queſtions as you desire satisfaction in; and I shall be ready to answer your desire, as farre forth as I shall receive light and direction from the spirit of truth.

Chr. Why is it called the revelation or apocalipſe of Saint *John*.

Min. Becauſe Jeſus Christ gave it unto him by way of revelation, that he might

make

make it knowne unto his Saints: that ſo they might not be ignorant of the Lords wayes and proceedings in the latter dayes, he will doe nothing, but he revealeth it to his ſervants the Prophets.

Chr. Where was *Iohn*, when he revealed this Revelation?

Min. In the Ile of *Pathmos*, being baniſhed or driven to flye thither for refuge, for the word of God, and the teſtimony of Jeſus Chriſt.

Chr. What may we learn from hence?

Min. Firſt, that it is no new or ſtrange thing for the Saints of Jeſus to be perſecuted, and baniſhed into Iles and Deſarts, for the word of God and the teſtimony of Jeſus.

2. That God oft-times in his Saints perſecution, makes forth himſelfe in the moſt glorious revelation, to their ſoules ſpirituall comfort and ſatisfaction, according to the promiſe of Chriſt, *hee will give a hundred fold with perſecution*: and the Apoſtles experience, *our ſhort afflictions which are but for a moment, are not worthy to be compared with that glory which ſhall be revealed in us, while we looke not at things which are ſeen, but at things which are not ſeen.*

Chr. Then it seemes the Saints have no cause to feare persecution?

Min. No, for first it is the will of their Father that they should suffer, *in the world yee shall have tribulation, but in me yee shall have peace John* 16. last: and it should be the Saints joy, to live in the will of God.

2. They may expect to meet with the wofull distroyers of love and injoyment of God in the spirit and therefore no cause of feare; they have a promise that al things shal work together unto good for them if all things, then afflictions and tribulations, and Christ bids us *rejoyce, when hated of all for his sake, Luke* 6. and the Apostle 1 *Pet.* 4. *the spirit of grace and of glory resteth upon you.*

Chr. When did *John* reveale this Revelation?

Min. Upon the Lords day, he was in the spirit upon the Lords day.

Chr. What day was that?

Min. The day and time in which the Lord discovered those misteries unto him, how many dayes it was is not revealed, but it was the Lords day though many, all was but the Lords day.

2. It

2. It is probable that it was the day of Christs comming unto *John* in the spirit, more then ordinarily, according unto his word, *John* 21. 22. *If I will that he tarry till I come, what is that to thee?* that is until he come discovering the glorious work of the Lord til the end of the world. & this is called the Lords day; for he saw the misstery of iniquity with the ruin of it; & the glorious Kingdome of Christ in the latter daies, as if hee had beene present in those latter daies, it was brought unto him in the spirit, and he had a cleare sight of it, and therefore called the Lords day.

Chr. It hath been generally understood that by the Lords day, was ment the first day of the weeke, commonly called the Sabbath day.

Min. 1. That is an interpretation much to narrow for this Scripture.

2. The first day of the weeke, is nowhere called either the Lords day or the Sabbath day, more then every other day; but every other day or time wherein the Lord discovers himselfe unto his people, is properly called the Lords day, or the day which the Lord hath made *Psal.* 118. 24. and somtimes it is called the sinners day

to

to obtaine mercy, *if thou hadeſt known at leaſt in this thy day the things that belong to thy peace &c. Luke* 19. 42.

Chr. What are wee to uuderſtand in that John ſaith he was in the ſpirit upon the Lords day?

Min. That when the Lord intended to diſcover miſteries unto him, he tooke him up in the ſpirit: and that we may learne from hence, is, that when ever the Lord intendeth to reveale miſteries unto his Saints, he raiſeth them up to himſelfe in the ſpirit; hence it is that he ſaith Chap. 4. 1. *come up hither and I will ſhew thee things that muſt ſhortly come to paſſe*: God never makes forth much diſcoveries of himſelfe to his people, when they are low and carnall in their minds, but when he intends to diſcover himſelfe unto them, he raiſeth them up to himſelfe in the ſpirit, that ſo they might be capable of thoſe diſcoveries.

Chr. To whom is this Revelation directed?

Min. To the ſeven Churches in *Aſia*, and in them unto all the Saints untill the end of the world.

Chr. Why is Chriſt ſaid to be the *Alpha*

pha and *Omega*?

Min. Becauſe he is the firſt and laſt, with relation to his divinity, in all the Saints ſpirituall injoyments, as well as in other things.

Chr. What is meant by the ſeven golden candleſticks?

Min. The ſeven Churches of *Aſia*.

Chr. Why are they called candle-ſticks?

Min. Becauſe the candle-ſtick holds the candle, and ſo communicates light.

Chr. What may we learne from hence?

Min. That the truth of Chriſt is a place of light.

Chr. Why are they ſaid to be ſeven candle-ſticks?

Min. Becauſe directed to the ſeven Churches of *Aſia*.

Chr. Why are they ſaid to be golden candleſticks?

Min. With relation to their purity in members, doctrine, converſation, &c.

Chr. Why is the number of ſeven ſo often uſed in Scripture, is there not ſome miſtery included in it, as the ſeven candle-ſticks, the ſeven ſpirits the ſeven ſeales &c?

Min. Doubtles there is a miſtery in it, and it uſually preſents us with perfection, ſeven

seven churches, that is to all the Churches and Saints to the worlds end; seven spirits, a perfection of light and power, as several operations by the same spirit, so a perfection of operation; so likewise in six dayes the Lord made the world, and rested the seventh, a thousand yeares being with the Lord but as one day; it presents us with the continuation of the world six thousand yeares, or neare upon, being the time of the worlds travill, and sorrow of all people, the Saints as well as others; and the seventh thousand, a time of rest to the Saints, both in the spirit flowing from their more full enjoyment of God in the spirit; as likewise their freedome from persecution, from the men of the world: *Rev.* 20. *Isa.* 60.

Chr. How many parts are there in the Revelation?

Min. Three, first, a prophesie, chap. 1. from the first verse to the fourth.

Chr. What are the things contained in it?

Min. Generally two, first, a declaration of *John*, that the things which he writes unto the Churches, or true it was the revelation of Jesus Christ, which God gave unto

unto him, to ſhew unto his ſervants things which muſt ſhortly come to paſſe.

2. A bleſſing pronounced upon thoſe who read and underſtand this Prophecie.

Chr. What was the reaſon John ſets this preface before?

Min. To incourage the Saints to read here and underſtand the enſuing Propheſies.

Chr. What is the ſecond particuler conſiderable in the Revelation?

Min. An epiſtle to the ſeven Churches in *Aſia*, from chap. 1. ver. 4. to the end of the fourth chap. wherein are divers commendations of what good was in them, divers reprehenſions for what evill was amongſt them, with divers admonitions to reformation and amendment.

Chr. Hath the creature any power of himſelfe to amend?

Min. No, yet God oft-times by reprehenſions, and admonitions workes up the ſpirits of his people, to the conformity in ſome meaſure both in the ſpirit & in their converſation; which he requireth of them: ſee 1 *Cor.* 1. with 2 *Cor.* 2. & 7.

Chr. What is the third particuler in the Revelation.

Min.

Min. The Propheſie it ſelfe are a diſcovery of thoſe miſticall viſions which John ſaw, when he was in the Ile of *Pathmos* in the ſpirit upon the Lords day, from chap. 4. to the 22.

Chapter 4.

Chr. What was the firſt viſion that John ſaw?

Min. The firſt viſion was a Throne ſet in *Heaven*: chap. 4. throughout.

Chr. What is meant by *Heaven*? *John* ſaith there was a dore opened in *Heaven*, verſe 1. and a Throne ſet in *Heaven*: verſe 2.

Min. Firſt, we are to looke upon *John* as repreſenting the Saints, as God diſcovered thoſe viſions to *John*, ſo he will diſcover them to the Saints: ſo that throughout his Propheſie, *John* ſtands as it were in the roome of the Saints, receiving the viſions of the Lord.

By *Heaven* and the dore opened in *Heaven*, is meant the firſt diſcovery & unfolding of Goſpell light, in the minittry of it, after the long raigne of *Antichriſtian darkneſſe* and ignorance; therefore it is ſaid, a dore

dore was opened, that is a little peep-hole as is were was opened unto the Saints, that now they come to ſee their former ſpirituall deluſions, from the diſcovery of heavenly light.

Chr. What is meant by the voice of the Trumpet that talked with John?

Min. The ſpirit of the Lord called upon John, above himſelfe in the ſpirit, that ſo he might ſee and receive the viſions of the Lord, which being low and earthly in his mind, he was not capable to receive.

Chr. What may wee learne from hence?

Min. That when the Lord pins the the dore of heavenly light unto his people, and draweth up their ſpirits unto this light, then, and not till then, are they capable of the glorious diſcoveries of the Almighty: no ſooner was *Iohn* come up into *Heaven*, but he was immediatly in the ſpirit, and ſaw a Throne and many other glorious things.

Chr. Then it ſeemes it much concernes the Saints, in the power of the Lord, to preſſe forward after ſpirituall and heavenly mindedneſſe?

Min. Yea, queſtionleſſe the looking upon

on the things of God with ſuch a low and carnall eye, is the cauſe of much lowneſſe and carnalneſſe of ſpirit, and like wiſe the cauſe why the Goſpell in the miſtery of it is ſuch a miſtery and riddle, even to many of the Saints, although it is true, it is the worke of God alone to ſpirituallize the Saints, and therefore they are to look unto him.

Chr. What is meant by the Throne ſet in the *Heaven*, and him that ſat thereon?

Min. By Throne and him that ſat thereon, firſt is meant the ſpirituall and heavenly glory of the Lord Jeſus, which none can ſee, unleſſe taken up to *Heaven* in the ſpirit, that is into the ſame glory.

2. A Throne ſignifieth dignity, rule, and authority, *Thy throne O God is for ever, a ſcepter of righteouſneſſe, is the ſcepter of thy Kingdome* Heb. 1 Jeſus Chriſt begins now to declare himſelfe to be King of Saints; the dore of Heaven is opened, and the Throne of Chriſt appeares therein; allthough *Antichriſt* hath ſat there along time and yet for the moſt part doth.

Chr. Why is Chriſt ſaid to be like unto a Jaſper and a Sordin-ſtone, with a Rainebow round about the Throne.

Min.

Obs. Christ is said to bee like unto a Jasper-stone: First, because a Jasper is full of beauty and excellency; so Jesus Christ appeares in heaven at the first discovery of himselfe to his people now in the latter dayes of the Gospell he appears very beautifull and glorious: yet secondly, he is like a Jasper stone, spotty, that at the first beholding of him come exceeding short of beleeving the spirituall mystery of his glory, the Saints at their first appearing in heaven their knowledge and apprehensions of Christ is much after the flesh, yet their knowledge is greedy like the Jasper growing up more and more in the spirituall knowledge of him.

2. Hee is said to bee like unto a Sardin with relation to his redneſſe a bloody crucified Christ, the first presentation of Christ to the soule, is as hee was a dying crucified Christ, and they shall look upon him whom they have pierced, and shall mourne for him, and this is the greatest sight that the Saints have had hitherto of Christ which have appeared with much glory, but the beholding of Christ living in them will bee more glorious, Christ in you the hope of glory.

3. The Raine-bow round about the Throne represents these two things; First Gods covenant in Christ, with which the Saints are continually incompassed, and so it presents us with the Saints safety. Secondly, a Raine-bow is usually a signe of raine, and so it presents us with the spirituall dew of life continually flowing downe upon the Saints from God, see *Zac.* 14. 17. *And upon every one that commeth not up* (to wit, *Within this Rain-bow into this Throne*) *even upon them shall be no raine*, but those in heaven with Christ there shall be raine, even the water of life, no spirituall want shall be to those soules: See *Esay* 65. 13, 14. *chap.* 3. 16.

Chr. What are we to understand by the foure and twenty seats round about the Throne, and the foure and twenty Elders sitting thereon, cloathed with white raiment with Crownes of gold upon their heads?

Min. By the foure and twenty Elders wee are to understand all the Saints in the spirit, made one in Jesus Christ; and by the seates whereon they sat, round about the Throne, their oneneſſe with Christ, he is the head, and all the Saints are Kings with

with him: and now Christ and the Saints Kingdome appeares, the Saints see Christ King, and themselves one in and with him, and likewise Christs Kingdome in and over the Saints, begins to appeare visibly, and they are cloathed in white rayment (to wit) the righteousnesse of God in Christ, which is the righteousnesse of the Saints; with Crownes of gold upon their heads, tokens of their spirituall Kingdome and raigne with Jesus; so that they are all of them spirituall Kings, and enjoy spirituall glory with Christ, and it shall one day appeare so, although men ignorant of this mistery, looke upon them with much contempt, slighting and persecuting of them.

Chr. What is ment by the lightening and thunder, and voices and the seven Lamps of fire burning before the Throne, which are the seven spirits of God?

Min. Sometimes lightening and thunder represents us with the Saints joy and praysing of God, when it is for the ruine of Antichrist *Rev.* 19 6. but here it presents us with a great & fearefull storm of *haile* that shall light upon the Kingdom of the man of sin, and this storm proceeds forth of the

Thron wherein we may note first, that as lightening and thunder usually goes before a storm: so here first lightthening goes forth of the Throne; the glorious light of the Gospell, which occasions a terrable thunder-clap, and storme to fall upon the man of sinne, and they shall gnaw their tongus for paine, &c. when the voyces of the servants of God are heard out of the Throne, discovering the light and truth of the Gospell.

And there were seven Lamps of fire burning before the Throne, which are the seven spirits of God, which presents us first, with the manifold operations of the spirit in the Saints: Secondly seven holds forth a perfection, and it presents us with the perfection of light that is in God, of which the Saints are made partakers, and so the Saints have a full fountaine of light from the spirit of God, and it may be a great incouragement unto the Saints to waite upon the teachings of the spirit.

Chr. If this be a truth, then it seemes there is little need of humane helps, the vision of the flesh, to the understanding of the misteries of the Gospell?

Min. First it is as if one should light a candle

candle to helpe the ſhining of the Sun, it's true when the Sun is gone, then we uſe to light a candle, ſo by reaſon of the abſence of the Sun of righteonſneſſe in the ſpirit, many candles have been lighted; but the bright ſhinings of thoſe ſeven Lamps, will darken thoſe lighted candles, even as the light riſing of the Sun, darkens all other lights.

2. The ſhining of thoſe ſeven Lamps, wil caſt a vail of wrath upon all other humnae lights in the things of God; much is done this way already, and much more will be done at the raiſing of the two witneſſes, when thoſe ſeven Lamps will ſhine forth more oriently and gloriouſly in the Saints, darkning and cauſing to vaniſh all things below it ſelfe.

Chr. What is meant by the Sea of glaſſe before the Throne, cleare as Criſtall?

Min. The cleare and ſpirituall diſcovery of the glorious excellency of the ſpirituall righteouſneſſe of God, which believers are made partakers of. 2. And the ſpirituall diſcoveries of a mans ſelfe-nothingneſſe and emtineſſe; as in a glaſſe, face anſwereth to face; here is a ſea of glas, a fountain of cleare and bright diſcoveries of

Goſpell miſteries. 3. Likewiſe the cleare goings forth of the Doctrine of the Goſpell from the Throne where Chriſt and the Saints ſit in ſpirituall and heavenly glory, diſcovering the bright glory and exelency of Jeſus Chriſt in the ſpirit, the darkneſſe and vanity of all antichriſtian wayes and worſhips; and likewiſe all falce and unſound grounds, which ſoules have formerly reſted upon; and ſo the generall truth included is this, that the Saints in *Heaven* with Chriſt, that is in ſpirituall and heavenly glory with Chriſt, live continually in the cleare and bright diſcoveries of ſpirituall glory and exellency of Jeſus Chriſt; as likewiſe of their alone emtineſſe and nothingneſſe, being carried forth in the ſpirit, in the cleare and light diſcoveries of Goſpell miſteries, to the diſcovery and ruine of antichriſtian herſies.

Chr. What are the foure Beaſts before the Throne, full of eyes before and behind?

Min. The foure Beaſt before the Throne, repreſents us with the foure-fold operation of the ſpirit of God, and it is the ſame as the ſeven lamps which are before the Throne, which are the ſeven ſpirits of God,

God, onely here is the difference, the first presents us with the glorious light of the spirit, inlightening and teaching the Saints: the second with the glorious operations of the same spirit: The first Beast had the face (as *Ezekiel* renders it *chap.* 1.) of, or was like a Lyon, that is the operation of the spirit in the Saints, is to fill them with courage and boldnesse in the things of God: *The righteous are bold as a Lyon.*

The second like a Calfe, or an Ox (as *Ezekiel* renders it) which represents us with the spirits operation in the Saints, in giving them spirituall strength, and power to go through, and patiently to beare all afflictions they meet withall, for the name and sake of Christ.

The third Beast was like a man, which presents us with the spirits wisedome, in teaching and counselling the Saints, man being the wisest of creatures, and by wisedom not by strength, useth all the creation of God here below *Psal.* 45.6 so the same spirit of wisedome and counsell that was powred downe upon Jesus: *Isay.* 12. 2. is in and amongst the Saints: *he was anoynted with the oyle of gladnesse above his fellowes:* but all the Saints are made partakers of the

ſame anointings which ſhall teach them all things 1 *John* 2. 27.

The fourth Beaſt, or living creature (as *Ezek.* renders it) hath the face of an *Eagle*, which preſents us with the ſpirits operation in the Saints, working them above themſelves, filling their ſoules with heavenly mindedneſſe, *Col.* 3. 1, *if yee be riſen with Chriſt, ſeeke thoſe things which are above*: the Saints through the operation of the ſpirit, ſoare high, and looke aloft after higher things then the world or fleſh affords: as likewiſe they are quick ſighted in the things of God; able to judge of things that differ; *The ſpirituall man judgeth all things*; and likewiſe they are exceeding earneſt upon the prey of enjoyment of God in the ſpirit, forgetting that which is behind, preſſing forward after the mark of the priſe of their high calling of God in Chriſt; *where the dead carkis is, thither will the Eagles be gathered together*, ſo the Saints are gathered together to the Lord Ieſus in the ſpirit, which is their life; *for it is the ſpirit that quickneth, the fleſh profiteth nothing*; and all is done by the operation of the ſame ſpirit.

So likewiſe ſecondly, it preſents us with the

the Saints readineſſe, through the operation of the ſpirit to follow the Lord, therefore it is like a flying *Eagle*; the ſpirit of God is mighty ſwift in operation in the Saints, carrying them after the Lord Jeſus, cauſing them to follow the Lamb whither ſoever he goeth

Chr. There are other interpretations given of this ſcripture by Divines, therefore I deſire for my further ſatisfaction herein, to know what Scripture grounds you have for this interpretation, for it ſeemes to me ſomewhat darke and miſticall?

Min. there are divers grounds that confirmes unto me this interpretation, being brought home by the ſpirit of God; the firſt, is in the firſt chapter of *Ezekiel*, where the ſame viſion is revealed unto *Ezekiel*, who ſaith firſt, that their appearance was like unto burning coales of fire, now Jeſus Chriſt in the ſpirit, is ſaid to be like a refiners fire *Mal.* 3. 3.

2. The Lamps or the ſeven ſpirits of God; now the appearance of theſe Beaſts was like the Lamps, that is the ſame ſpirit, but differrent in its operation, yet like, for there is the ſame in theſe foure living creatures,

creatures, as in the Lamps, for the Lamps preſent us with the light of the ſpirit, the Beaſts with the ſpirits operation, yet light is in them, for they are full of eyes before and behind, that is full of ſpirituall light, &c

2 Scripture grounds is in *verſe* 19. 20. of the ſame 1 of *Ezekiel*, when the living creatures went, the wheeles went, and when the living creatures were lifted up from the earth, the wheeles were lifted up &c. for the ſpirit of the living creatures was in the wheeles, the wheeles preſenting us with the Saints, in which the foure Beaſts (*viz.*) the ſpirit in it's ſeverall operations acts it ſelfe: for Saints are full of courage like a Lyon, when carried on in the power of the ſpirit, patient to beare, and ſtrong to goe through all oppoſitions, when carried on in the ſtrength of the ſpirit; wiſe, in the wiſedome of the ſpirit; heavenly minded, when lifted up by the ſpirit: and then they act to God in the ſpirit, when acted by the ſpirit; but they are low and at a ſtand, when the ſpirit ſeaceth working; for the ſpirit of the living creatures was in the wheeles, that is the operation of the ſpirit was manifeſt in the Saints;

Saints; and this agrees with the vision of the foure Beasts revealed to *Iohn* in the *Revelation*, where he saith first, that their work is continually without ceasing, to magnifie God, *crying holy holy Lord God all mighty &c.* that is causing the Saints thus to honour God, and to have high thoughts of him.

2. And when the Beasts thus honour God, then the foure and twenty Elders fall downe and give glory and honour unto the Lord, that is, when the spirit of Christ operates in the Saints, then they doe it, and not till then; hence it is, that throughout the Revelation of Saint *Iohn*, the foure Beasts are first mentioned; the foure Beasts give glory, and then the Elders *chap.* 9, 10 *and* 10. 8. 14.

3 Ground appeares from the place or Seate where they are, and that is in the midst of the Throne, and round about the Throne; so is the spirit in its operation, in the midst, & round about where Christ & the Saints are; the spirit is all in operation, the spiritual enjoyment of God, is all in satisfaction to the Saints &c.

Chr. Then it seemes that the Saints are to expect as light from the spirit, so likewise

likewiſe power of acting to God by the ſame ſpirit?

Min. Yea, queſtionleſſe, although we have a long time walked in a light beſides the ſpirit, and been acted in a power below the ſpirit; yet a time is comming, and the Saints may expect it, and in expecting, they ſhall enjoy it, to walke more abundantly in the light of the ſpirit, and to be acted more in the power of the ſpirit, when the ſpirit of the living creatures moves, they ſhall move, and ſo ſhall caſt their own Crownes and high thoughts of themſelves, at the feet of him that ſits upon the Throne, and ſhall from henceforth give the glory of all, not to men, not to fleſh, but ſhall confeſſe that *thou O Lord art worthy to receive glory and honour and power &c.* and although they are crowned with Jeſus, and ſit in the Throne with him *ver.* 4. *chap.* 3 21. yet they give all glory, honour, and power unto him that ſits upon the Throne, even unto the Lord for ever, &c.

Chap. 5.

Chr. I have received much ſatisfaction in

in what hath been spoken concerning this fourth chapter; if it might not be too tedious, I should desire to propound some other queries concerning that which followeth?

Min. I shall be very free to spend what time God hath allotted us, at present about this businesse night seems to begin to draw on, but wee have some time yet, and it is good to make use of time while wee have it, the night is comming, but it will be but short, ere the day appeare againe with much glory; and then wee may have both light and time to dive farther into those misteries; but it is not good to misse-spend time, let us proceed; and I desire you to propound your queries.

Chr. What may be the Booke *Iohn* saw in the right hand of him that sat upon the Throne, written within, and on the backside sealed with seven seales?

Min. The Booke, is the Gospell held forth in the right hand of Jesus Christ; it is written within, it represents us with the mistery of the Gospell; there are secrets in it, and so the truth commended unto us, is, that their are spirituall secrets and misteries in the Ghospell of Jesus, it is written

ten, that in the Gospell is wisedome in a mistery, such is the internall part of the Gospell, that never a naturall man while naturall, is like to see into it; *The naturall man understandeth not the things which are of God, neither can he* doe it, he may read the letter, but he never sees that which is within. that is hid, and if our Gospell be hid, it is hid to them that perish.

Chr. What is the mistery written within. that none can looke into but those who are spirituall?

Min. The manifestation of God in the flesh: the Saints mistical and spirituall vnion with, and in God; their spirituall enjoyment of him, in his power, in his wisedome, in his love, and in the spirit in all: their eternall onenes with him in spirituall and eternall glory: all misteries not onely to the world, but to the Saints, the foure and twenty Elders risen, that ere is found worthy to open the booke and to unlose the seales thereof; but they could not open it themselves.

The Booke sealed with seven seales, presents us with that perfection of mistery and obscurity that lyeth in the Gospell; a vaile hath been cast over all faces: *Isayah* 25. and

25. and the miſtery of the Goſpell hath been ſealed upfrom us, and it hath beene ſealed on the backſide, that is in the letter which is but the backſide of the Goſpell; and the truth is, wee have been much in the letter, and have ſeen but the backſide of the Goſpell a long time, reſting our ſelves ſatisfied with the externall part, the backſide of things, when all the while we have been ſtrangers unto the miſtery, that have been ſealed up from us, and wee have been contented, thinking our ſelves glorious Chriſtians: but now the Lord begins to diſcover unto us, and the ſtrong angell the Lord Jeſus, begins to proclaime unto us, that none in Heaven or earth, or under the earth, is found worthy to open the Booke, that is no man as he is a man, is found either worthy or able to doe it,

Chr. What is meant by heaven, earth, or under the earth.

Min. By heaven is meant the Saints in life ſpirituall and heavenly injoyment of God, they are ſenſible that they cannot open the book of themſelves.

2. By earth is meant the Magiſtrate, ſo called, becauſe the earthly power, and he cannot open thoſe heavenly myſteries, although

although assuming the Seat and Chaire of Jesus Christ unto himselfe, that is, claime the sole power of Church government to himself.

3 Under the earth is those Ministers who serve the earth, and receive power from the earth, therefore said to be under the earth, as likewise with relation to their earthly minds, who although they have borne the title of Divine a long time, yet now it appeares that none are more earthly then they, none are more under earth then them under earthly men in the things of God under earthly ordinances, the ordinances of men, under earthly prophets preaching for hire, their calling usually to the greatest personages; and thus they load themselves with thicke clay, and become prevalent examples of earthly evidences unto the people, under earthly wisedome likewise setting it up in the roome of the Spirit of God, under the power of earthly actings, and so it may be truly said, as the Lord saith of them in another case, *Esay* 42 *Who is blind as my messenger*, so who is earthly and carnall as those Ministers.

Chr. Why did *John* weepe?

Min. Because the Booke was sealed and

and none was found worthy to open it.

Chr. What may we learn from hence?

Min. That ignorance in the Miſteries of the Goſpell, is a cauſe of ſorrow and weeping.

Chr. What may we learne in that one of the Elders comforteth *John*, ſaying, *Weep not, becauſe the Lyon of the Tribe of Judah hath prevailed to open the Booke?*

Min. That when a ſoule is made ſenſible, not only of its owne inſufficiency to unfold Goſpell Miſteries; but likewiſe of the all-ſufficiency of Jeſus Chriſt, who is both able, and willing to unſeale, and unfold thoſe myſteries, its a cauſe of joy, its that will put an end to the Saints ſorrow, flowing from their own inſufficiency, and draw them forth with joy, to wait upon him who is ſufficient.

Chr. What are wee to underſtand by the Lambe in the midſt of the Throne?

Min. The Lord Jeſus who is the Lamb of God ſlaine, and offered as a ſacrifice without ſpot or blemiſh.

Chr. The Lord Jeſus ſeemes to be mentioned before, *Chap.* 4. 2. *Sitting upon the Throne.*

Min. It is all one and the ſame, only

the firſt holds forth Chriſt amongſt the Saints as King; here hee is held forth as their Sacrifice.

Chr. Why is it ſaid that Chriſt the Lambe is in the middeſt of the Throne, in the middeſt of the Elders, and in the midſt of the foure Beaſts?

Min. Becauſe Chriſt is indeed, and truly in the midſt of all the Saints glory and enjoyments, all that the Spirit of God workes, in and for the Saints, it is in and by Chriſt, he is in the midſt of all.

Chr. What is meant by the ſeven hornes and ſeven eyes?

Min. The ſeven hornes preſents us with that perfection of power, and ſtrength that is in Chriſt, able to defend his people, and likewiſe able to puſh, and deſtroy his, and his Churches enemies: Secondly, by the ſeven eyes, is meant the ſeven ſpirits of God that is, that perfection of ſpirituall light that is in Chriſt Jeſus.

Chr. What are wee to underſtand in that it is ſaid, *He tooke the booke out of the right hand of him that ſate upon the Throne?*

Min. The Lord Jeſus now taking the Goſpell, and untolding the Myſtery of it, bringing it forth, and revealing it in the

ſpirits

ſpirits of the Saints, whereas it was formerly hid in God, he now reveales it, and diſcovers the miſteries of it,

Chr. What are wee to underſtand in the foure Beaſts, and the foure and twenty Elders falling downe before the Lamb, with harps and golden vials full of oders, which are the prayers of the Saints; and they ſung a new ſong? &c.

Min. The ſpirit of Jeſus now cauſeth the Saints to fall downe before him and to waite upon him for the diſcovery of Goſpell miſteries, with a new ſong in their mouthes, of praiſe, that Chriſt hath undertaken to unſeale the Booke unto them.

Chr. Why is it called a new ſong?

Min. In oppoſition to all carnall formes, fleſhly ſinging.

C. Then it ſeems that ſinging is lawfull?

Min. Yea, queſtionleſſe Goſpell ſinging is lawfull, ſpirituall ſinging is lawfull; Goſpell ſinging, is ſuch a ſinging as naturall men are not capable to ataine unto.

Chr. Doe you not think that ſinging of Pſalmes in meeter, as it hath been uſed in the Church of *England* is ſpirituall, and ſo Lawfull according the Goſpell?

Min. Nay, no more lawfull nor ſpiri-

tuall then their common prayer, for one is formall as well as the other; one is compriſed to gether by the wiſedome of man, as well as the other; when the truth is, ſinging of Pſalmes, is wholy ſpirituall as prayer; therefore the Apoſtle ſaith 1 *Cor.* 14. *I will pray with the ſpirit, and I will ſing with the ſpirit*; and it is without queſtion a man may as well pray in a forme, as ſing in a forme.

Chr. What is ſpirituall praiſe?

Min. It is for a ſoule from the ſpirituall enjoyment of God, to ſpeake forth the praiſes of God; hence it is ſaid, they ſung a new ſong: firſt, that is a ſong different from the worlds ſong; a ſong that none could learne, but thoſe that are redeemed from the earth: *Rev.* 14. now, this common ſinging, is, that all men may learne; and the truth is, all earthly people are ſet a ſinging in it: but the Lord Jeſus is teaching his people ſuch a ſong, that none can learne but thoſe who have the ſpirit of Chriſt; the carnall Church, will have carnall members, and carnall ordinances, and carnall ſinging; but the ſpirituall Church, will follow the ſpirit; *in all theſe they walke not after the fleſh, but after the ſpirit, Romans* 8. 1.

Chr.

Chr. What is the ſumme of their ſong?

Min. 1. In giving all glory to Chriſt, that he is worthy, and it is his worke to unſeale the Book: 2. in acknowledging him to be their only redeemer.

Chr. What may we learne hence?

Min. 1. That the Saints are a ſpeciall redeemed people.

2. That this ſhall be one great part of the Saints ſpirituall joy and praiſe, that they are redeemed out of Nations, and kindreds, and tongues, and people; and ſo are made unto God Kings and Prieſts.

Chr. What are we to underſtand by the great number, tenthouſand times ten thouſands, and thouſand of thouſands that are about the Throne?

Min. The great number that ſhall follow Chriſt in the ſpirit, in his glorious appearing in the latter dayes of the Goſpell, and it hath a relation to that in *Dan.* 7.10. *a fiery ſtream iſſued and came forth from before him*, that is, the power of the ſpirit burning up, and deſtroying all things contrary to himſelfe; *and then thouſand thouſands* miniſtred unto him, *and ten thouſand times ten thouſand ſtood before him*; great will be the multitude, or company of Saints;

which is like to be accomplished in the first resurrection, *Rev.* 20. *And they all with one voice gave glory to the Lord Jesus: ver.* 12.

Chr. What are wee to understand in that every creature in Heaven and earth, and under the earth, and such as are in the Sea; *giving honour unto Jesus Christ?*

Min. That all reasonable creatures now give glory to Jesus Christ: by Heaven, I understand it to be meant the Saints, who dwell in Heaven; that is, in the spirituall and heavenly enjoyment of God; they came first to give glory unto him, although they have formerly given glory to men: the earth, that is, the earthly power, that have set in the room of Christ, and taken the power out of his hands; yet a time is comming, and that a pace too; that the earth will give glory unto Jesus Christ, they will yeild up the scepter unto him, and be content to let him governe in all spirituall things; and those under the earth, that is, the ministry of the earth, they shall be compelled likewise to acknowledge, that glory and honour belongs to Jesus; and those in the Sea, that is, the multitudes of people, who with one voice cry

the

the voice of a god to al that man prescribes and commands in matters of conscience; they likewise shal be content, to let Christ to raine for ever: and the foure Beasts said amen, that is, the spirit of the Lord saith it shall be so; he will bring it about in his time, although yet unlikely: and the foure and twenty Elders, that is, all the Saints in the spirit, they fall downe and worship him that liveth for ever and ever.

Section 2.

CHAP. VI.

Wherein the Seales, Trumpets and Vials, are opened each by other, in chapter 6. 7. 8. 9. 10. 11. & 16.

Chr. WHerein doe the Seales, Trumpets, and Vialls, agree?

Min. They agree in time, and shall have a being at once, (that is) when a Seale hath a being in the un-sealing of it, then the Trumpet shall sound, then the Viall is powred forth; although set down at a distance in the Scripture, yet

they have so near a relation each to other, that the opening of the seales, occasions the sounding of the Trumpets. the sound of the Trumpets occasions the Vialls: the opening of the Seales, being the discovering of the misteries of the Gospell unto the Saints, which have been sealed up from ages and generations past, which occasions the sound of the Trumpets, which is the declaration of the Gospell by the servants of Christ, being unsealed and unvailed; which occasions vialls of wrath to fall downe upon the Kingdome of the man of sinne, *Rev.* 14 6, 7, 8. and that in the mistery, and the history within us, as well as without us.

Chr. I desire you to discover your apprehensions more fully, concerning the Seales, Trumpets, and Vials; for it seems something darke and misticall unto me?

M. I shall with freenes discover my present apprehensions concerning it; and that first, more generally, secondly, more perticularly; first, more generally, and that first with a negative or negation.

1. I do not conceive that the opening of the Seales, presents us with one age or time, the sound of the Trumpets, with a second

ſecond age or time; and the powring out of the Vialls a third.

Neither ſecondly, that one Seale ſhall be opened, and one Trumpet ſounded, and one Viall powred forth, in one age or time; and another in another age, untill the ſeven are powred forth, and ſo repreſents us with the things, that were to come to paſſe in all the times of the Goſpell, from *Johns* Revelation untill the end, although thus much is diſcovered in the Apocalipſe.

Neither thirdly, that the Vialls are temporall plagues, that ſhall come upon the miſtery of Babylon.

But ſecondly, and affirmatively. the ſeven Seales, preſents up with a perfection of Goſpell light, as the book ſealed with ſeven ſeales, holds forth the perfection of miſteries, that is in the Goſpell, and the inſufficiency of any creature to underſtand it. ſo the taking of thoſe ſeales, holds forth a perfection of light, and Goſpell diſcoveries.

The ſounding the Trumpets. is the declaration of the Goſpell, flowing from ſpirituall light, and Goſpell miſteries unſealed, ſeven Trumpets preſenting us with

with a perfection of Goſpell declaration, flowing from a perfection of Goſpell revelation in the opening of the ſeven ſeals: ſee *Can.* 2. 17

From hence flowes the powrings forth of the Vialls, for every Goſpell diſcovery will be as it were a Viall of wrath powred forth upon the man of ſinne.

Onely note this by the way, that Goſpell light will not breake forth all at once. but the ſeales ſhall be taken off by degrees. and ſo accordingly ſhall the ſervants of Chriſt diſcover truth by degrees, as it is revealed unto them; ſo likewiſe, Antichriſts plagues ſhall not come all at once, but by degrees, the Lord will proceed gradually with his worke in this particuler, as in other things. although it is all to be done in theſe latter dates of the Goſpell, and that in a ſhort ſpace.

This truth might be a ground of conſolation to the Saints, with relation to their comming ſhort in the knowledge of Goſpel miſteries, it is the way that God intended from eternity, to let forth light and Goſpell diſcoveries, by degrees unto his people, and cauſe have the Saints to rejoyce in that they find God experimentally

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tally, going one with his worke this way in them according to that vision *Ez. kiel* 47. 3 4.

2. It may likewise be an exceeding incouragement unto the Saints, to expect from God further discoveries of light and opening of seales, which will produce a perfection of Gospell declarations, which will occasion spirituall desolation to fall upon the man of sinne.

But 2. to speake in a more particuler way, wee will come to see how every seal, Trumpet, and Viall will agree together in the opening, sounding, and powring forth of them.

The Lamb, the Lord Jesus, opens the first seale, *chap.* 6. 1. 2. and there follows as it were the voice of a thunder (*viz.* the discovery of some Gospell truth that had been hiden formerly, which speakes terour & dread, even a thunder clap unto Babels confusion; as thunder followeth the lightening, so a thunder followes the unsealing and unvailing of Gospell misteries. the truth in briefe is this; that the very first discovery of Gospell light, thunders, and threatens Mistricall Babilon with a storme, &c.

And

And one of the 4 Beaſts ſaying, come and ſee, &c. the invitation of the ſpirit of Chriſt unto the Saints, to looke after Goſpell diſcoveries, when the Lamb, the Lord Jeſus, reveales and unvailes it.

Verſe 2. *And I ſaw, and behold a white horſe*; wich is the Goſpell of truth, *and hee that ſat upon him* (that is, the Lord Jeſus managing and carrying along his own work, the Goſpell of truth, in opoſition to falcehood and errour) *had a bow*, the Covenant of grace and peace, ready to receive and ſecure all, whoſe hearts are drawne forth to receive him, as to ſubdue all his, and his Churches enemies, *and a crowne was given unto him*, the Saints now ſet the Crowne upon his head, and will not give glory to any other creature or thing; and all from the light and power let into them, in opening of the firſt Seale, ſee *Cant.* 3. 11. (*and he went forth conquering and to conquor*) conquering firſt the ſpirits of all thoſe, whom he over powers by his love, and ſo ownes them in the Covenant of grace and peace: *Pſal.* 110. 3. and to conquor all his, and his Churches enemies, *to rule them with a rod of Iron, and to daſh them in peeces like a potters veſſell Rev.* 2. 27. *and the firſt Angell*

founded

ſounded chap. 8. 7. that is, the ſervants of Chriſt having received the firſt degree of light, the opening of the firſt Seale, preſently they cannot hold, but breake forth and declare what they have received. they cannot but ſpeake the things they have heard and ſeen 1 *John* 1. *and there followed haile and fire mingled with blood*: this haile and fire followeth the thunder *chap.* 6. 1. at the opening of the firſt ſeale, *and they were caſt upon the earth*, that is, earthly men under the name and forme of chriſtianity; *and the third part of Trees were burnt up*, that is, thoſe who accounted themſelves Trees in the Lords Vineyard, ſo the Saints are ſaid to be *like unto Trees planted by the rivers of water*, *Pſal.* 1. and the Church is ſaid to be a vineyard *Iſay.* 50. 1. now a third part of thoſe, who counted themſelves trees, (that is Chriſtians) are burnt up at the very firſt appearance of truth: hence it is, that ſo many antient, zealous Profeſſors, durſt not looke truth in the face, in the very firſt diſcoveries of it; it is like unto fire, burning up the life of all their comforts, &c. (*and all green graſſe was burnt up*) that is, all that which formerly poore creatures had lived upon. and accounted

pleaſant

pleaſant, and green paſtures, ſo is the Saints paſture called *Pſal.* 23. 1. their reformations, duties, humiliations, teares, formes of worſhip. any thing the creature hath lighted upon ſhort of Chriſt, ſhall be burnt up by the diſcovery of truth, that is, made appeare to be nothing in juſtification and life, ſee *Exod* 9. 23, 24. 25.

This likewiſe anſwereth the firſt viall of wrath powred forth upon the earth, that is, earthly men, thoſe who thought themſelves Chriſtians and a Church too, are now diſcovered to bee but the earth; and there fel a grievous ſore upon the men which had the marke of the Beaſt, and upon them which worſhipped his Image, *Cha.* 16. 2. this viall of wrath, followeth the ſound of the firſt Trumpet; which occaſions haile and fire mingled with blood, that is, killing and crucifying all thoſe things men have reſted upon ſhort of Chriſt, which occaſions ſuch a ſore to fall upon the earth, that its like to prove incurable, *Chap* 6 3 4. and when he, (*viz.*) Chriſt; had opened the ſecond ſeale, or let forth a farther diſcovery of Goſpell-light unto his people: I heard the ſecond beaſt ſay, *Come and ſee*: The ſecond operation or power

power of the Spirit, calling up the Saints unto the Spirit, making them capable of farther and higher diſcoveries: And there went forth another Horſe that was red, of a bloody colour, which ſeemes to make preparation for death, and him that ſate thereon (*viz.*) Chriſt Jeſus and the Saints, had power given to take peace from the earth (*viz.*) from earthly people, that ſpirituall peace they frame up to themſelves from earthly, carnall, and fleſhly grounds, and that they ſhould kil one another, only with the materiall ſword, yet this is, hath been, and is like to be the work of earthly men for a time, but likewiſe ſpiritually, to kill each other ſpiritually, that is, taking all advantages one againſt another, from each others opinions and practiſes ſpiritually to kill and deſtroy each other; and there was given to him (*viz.*) the Lord Jeſus, a great Sword, even the Sword of the Spirit, by which, in concluſion, he wil ſpiritually kill and ſlay all his enemies, as for thoſe maine enemies that will not I ſhall reigne over them, bring them hither, and ſlay them before me, *Luk.* 19 1.

And the ſecond Angel ſounded (*Chap.* 8. a ſecond diſcovery of truth by the ſervants

vants of Jeſus followeth the opening of the ſecond ſeale, and as it were a great mountaine burning with fire, was caſt into the ſea, and a third part of the ſea became blood, as if a great mountaine of fire had been caſt into the ſea, the third part of the ſea became blood, that is, death to the creatures in it, for nothing is more contrary to creatures living in the water then fire, here is a mountaine of fire, that ſo it may have its effect in the ſea, this preſents us with all the worſhips, and formality of the men of the earth, the ſea, or fountaine from whence they draw their conſolation it is now turned into blood, that is, there is now a Goſpell diſcovery made forth by the Spirit in Saints, who diſcover it unto the world, that there is no life in theſe low and carnall things, it is a ſea, but a blood7, a deadly ſea, and this is done by the mountaine burning with fire caſt into it, which is Goſpell diſcoveries by the Saints, partly by their preachings, partly by their writings, and partly by their practiſe, all theſe in one is as a great mountaine of fire, caſt into the ſea, which turns the fountain from whence comes the life, and conſolation of the men of the earth into blood,

that

that is, diſcovers it ſo to be.

Note hence the wiſdom of the Almighty, when he intends to corrupt, that is, to diſcover the corruption of the rivers and ſtreames, he begins firſt at the fountain, the ſea from whence all flowes, this is to bee minded in the myſtery; Let him that readeth underſtand.

Verſ. 9. And the third part of the creatures which were in the ſea and had life dyed, that is, in that part of the world which is called Chriſtian, where their ſea is diſcovered to be blood, that is, the fountain of all their comfort is deadly and deſtroying, there the third part of the creatures that were in the ſea, in that worſhip, and had life, that is, judged themſelves to bee ſpiritually alive, and were perhaps judged ſo of others too, dyed, that is, were diſcovered to bee dead, and ſo they gave up the ghoſt, as it were, having nothing to live upon or to ſolace themſelves in, this is and will bee apace the condition of all earthly men, not only in the third part, but likewiſe in the whole part of the deluded Antichriſtian world, the mountaine burning with fire, is caſting into the ſea already, the waters are turned into blood, and a third part of

the creatures who thinke themselves alive will die apace, and a third part of the ships were destroyed, that is, those ordinances, inventions of man, &c. that soules have as it were sailed along in the world, judging themselves safe in them; these are such as have not only contented themselves with a se1, common worships, uniformity in religion, name of Christian, &c. but have had gallant professions, reformations strict and legall walkings, in which they have sailed along in this sea, but those ships are likewise destroyed, see *Esay* 33. 21. *But there the glorious Lord will be unto us a place of broad rivers and streames, wherein shall goe no galley with oares, neither shall gallant ship passe thereby.* No more saying in galleyes with oares, a heavy and painfull saying; no saying in gallant ships, that is, in gallant and glorious professions without Christ, *But the glorious Lord will bee unto us a place of broad rivers and streames, there the Saints shall have spirituall liberty, there they shall sayle with security, and all other ships shall be destroyed.*

And the second Angell powred out his vial upon the sea, *chap.* 16. 3. which agreeth *verbatim* with the second Trumpet, and it became

became as the blood of a dead man, *and every living ſoule in the Sea dyed*, here it is inlarged, it became not onely blood, but moſt deadly blood, even as a dead man, if a man ſhould live by blood, it is likely his lively-hood might prove his death; but if by the blood of a dead man, then much more deadly: *and every living ſoule in the Sea dyed*: in a word, it preſents us with the certainty of ſpirituall death, too every ſoule that lives in, and feeds upon, the common Sea of the Antichriſtian world: *And when he had opened the third Seale, chap.* 6 4, 5. (that is) a third diſcovery of truth; I *heard the third Beaſt ſay, come and ſee*; that is, a third operation of the ſpirit, calling *John*, and ſo the Saints, to behold the diſcovery of miſteries: *And I beheld, and loe a blacke horſe, and hee that ſat upon him had a paire of ballances in his hand, and I heard a voice out of the mideſt of the foure Beaſts, ſaying, a meaſure of wheat for a peny, and three meaſures of Barly for a peny, &c.* The black horſe, and him that ſat thereon, with a paire of ballances in his hand, preſents us with ſcarſity and famine, that it doth ſo, will appeare from two grounds firſt: in the Scripture, when ever

wee read of bread to be weighed out to thoſe who make uſe of it, it is threatened in time of famine, ſee *Ezek.* 4 16, 17. Behold I will breake the ſtaffe of bread in Jeruſalem, and they ſhall eate bread by weight, and with care, and they ſhall drink water by meaſure, &c. when the Lord brings ſcarſity and famine upon a people, he brings them to weight and meaſure.

Second ground, the word it ſelfe holds forth as much (*choinix*) the margent ſaith it ſignifieth a wine quart, or the eight part of a peck of corne, but it properly ſignifieth a meaſure of corne, which was allowed ſervants for their maintenance every day (*ſe critica ſacra* on the word) wherein a bare allowance, by weight or ſcanty meaſure is held forth unto us.

Chr. But what may be the miſtery intended in it?

Min. it preſents us with the ſpirituall famine and ſcarſity that ſhall fall upon Babylons inhabitants, even the inhabitants of ſpirituall confuſion; ſpirituall warre goes forth at the opening of the ſecond Seale, ſpirituall famine followeth in the opening of the third, yet ſuch a famine wherein

Babylons

Babylons brats in their owne apprehenſi-
ons are kept alive, they get comfort from
one thing and another, one buyeth a mea-
ſure of wheat (*viz*) draweth comfort
from ſome more refined principles, as
prayers, teares, reformations, &c. they
fetch in ſomething from theſe to live up-
on every day, although but a ſcanty and
ſhort breathed life, notwithſtanding the
Lord Jeſus in the diſcovery of truth, is
caſting in vials of wrath every day, cutting
off thoſe things from being the foundati-
on, and life of the ſoules conſolation; with
that great ſword in his hand (*viz.*) the
word of his power: others they get in
Barly by meaſure, ſuch as poore ſolkes
muſt be content with all in time of famine,
when rich ons buy Wheat: theſe are the
common ſort of Profeſſors, and Chriſti-
ans at large, (as wee uſe to ſay) who live
upon the common and more ordinary
things as civility, and morality, name of
Chriſtian, common Antichriſtians Ordi-
nances, &c. yet this they muſt have by
meaſure and weight, although it come at
an elier rate then the former, yet it comes
not in thick, and three-fold, as formerly;
it affords not ſo much conſolation as for-

merly, becauſe the emblims and nothingneſſe of it, is diſcovered by the breakings forth of light and truth, that they are driven oftimes to queſtion the truth of all: I might lay down a third ground of this interpretation, (to wit) that ſpirituall famine is here intended; for immediatly in the opening of the fourth Seale, death followeth, which is uſually an atendant upon famine, but of this in his place.

Chr. What are wee to underſtand by the voice out of the mideſt of the foure Beaſts?

Min. The Spirit of God in all its oppe-rations and diſcoveries, diſcovering unto *John*, and ſo unto the Saints, the ſpirituall famine, that from the diſcovery of truth, is now falling upon Babylons Inhabitants.

Chr. What are wee to underſtand in that charge is given to him that ſat on the horſe; that he hurt not the oyle and the wine?

Min. Oyle and wine in Scripture, are the two principall things where unto Chriſt is compared, ſee *Can.* 1. 2, 3. *Iſay.* 55. 1. Wine maketh glad the heart of a man, and ſtrengtheneth mans heart, &c. Oyle maketh the face to ſhine; ſo the Lord Jeſus

Jeſus refreſheth, cheareth, and comforteh the hearts of his people, he maketh them ſhine forth as glorious lights in the world; and will doe it, when all that which ſeemed to be light in others, ſhall be turned into darkneſſe; a glorious word for ſpirituall Chriſtians! the oyle and the wine is not to be touched, their comfort and conſolation ſhall hold firm, when others fail, they ſhall feed and be abundantly ſatisfied with the goodneſs of God: the Lyon ſhall want and ſuffer hunger, when they that feare the Lord ſhall want nothing that is good: *Iſay.* 65. 13, 14. they ſhall eate, when others ſhall be hungry, they ſhall drinke, when others ſhall be thirſty, they ſhall rejoyce, when others ſhall be aſhamed, they ſhall ſing for joy of heart, when others ſhall cry for ſorrow of heart, and houle for vexation of ſpirit: therefore heare the word of the Lord, and be comforted, yee that tremble at his word, your Brethren that hated you, that caſt you out for my name ſake, and ſaid, let the Lord be glorifyed, but he ſhall appeare to your joy, and they ſhall be aſhamed: *Iſay.* 66. 5. Let others learne to kiſſe the Sunne, leſt he be angry, and his wrath be kindled but a lit-

tle, blessed are they that trust in him: *Psal. 2. last.*

Chap. 8. 10. And the third Angell sounded, that is a higher Gospell discovery by the servants of Jesus, from the unfolding of the Gospell by the spirit unto them: And there fell a great star from Heaven, burning as it were a lamp, this star falling from Heaven, is light, flowing forth from the Saints, who live in Heaven: It burned like a Lamp: a Lamp alwayes presents us with light, so from the unfolding of misteries by the spirit unto the Saints, light, like a Lamp goes forth from them. And it fals upon the third part of the rivers and fountaines of waters: that is upon all the streames and fountaines of consolation, drawne forth by the men of the earth, under the name of Christian where this star fals: First a mountaine is cast into the Sea: at the sounding of the second Trumpet, that turnes it into blood, now a star fals upon the rivers as well as fountaines; that is all the streames, the most refined doctrins, prayers, ordinances &c. which are as fountaines and streames: and the name of the star is called wormewood, and the third part of the waters became

came wormwood, now the refineſt things of Antichriſt, are become wormwood, bitter and unſavery by reaſon of this ſtar which is called wormwood, not with relation to its nature, but with relation to its effects, not that the light and truth of the Goſpell is bitter in it ſelfe, but it diſcovers the bitterneſſe of other things, being reſted upon, and lived in: it diſcovers that it is an evill thing and a bitter, to depart from the Lord the fountaine *Jer.* 2. 19.

And many men dyed of the waters becauſe they were made bitter: this may be conſidered under a twofold relation, either firſt, many dyed, that is, many by the ſpirit of truth was made ſencible of the bitterneſſe of thoſe waters, that is all things beſides, and below Chriſt, and ſo they dye of thoſe bitter waters; they cannot live in the uſe of it, it is a death unto them.

And ſo the word of truth takes hold on their ſpirits *Iſay.* 32. 20 bleſſed are yee that ſow beſide all waters.

Secondly, many dyed of the waters and in the waters, that is, notwithſtanding the cleare breaking forth of Goſpell light, and this ſtar, is fallen into the rivers and fountaines

taines of waters, yet they will live in it, though they dye of it; and this anſwers the word of truth, they repented them not of their deeds: thus the curſe of God comes upon them to the utmoſt, when they ſhall not ſee when good commeth: *Jer.* 17 6. but calleth evill good, and good evill; and ſo feedeth on bitter waters and dyeth.

Chap. 6. 4. And the third Angell powred forth his viall upon the rivers and fountaines of waters, and they became blood: it is the ſame with the former, the fountaimes and rivers became blood, onely here it is more full, under the Trumpet, is the third part mentioned, here it is univerſall, there it was bitter, here it is turned into blood; ſo that it is a more full expreſſion of one and the ſame thing: *verſe* 5. And I heard the Angell of the waters ſay: That is, the ſervants of Jeſus, who are called in Scripture Angels, and have bin inſtrumental in the hand of God to diſcover the bitterneſſe of thoſe waters, therefore called the Angell of the waters: Thou art righteous O Lord, &c. The Saints now Juſtifieth God for his proceeding in this particuler: *verſe* 6. For they have ſhed the blood of Saints, they have

have killed and beheaded them; And thou haſt given them blood for they are worthy: they that delighted in blood, have now nothing but blood to drinke, nothing ſpiritually to feed upon but that will prove their ruine, it is now diſcovered to be ſo, the Saints ſee it, and juſtifie God in it.

Verſe 17. And I heard another out of the Alter ſay, even ſo Lord God almighty true and righteous are thy Jndgements: That is, the Lord Jeſus; who with, and in his Saints, juſtifieth God in this proceeding: he is ſaid to come and ſtand at the Alter *chap.* 8. 3 and he is indeed both the Alter, and the Angell of the Alter; who preſents both the perſons and the prayers of the Saints, with much inſence to the Father.

Chap 6 7. And when he had opened the fourth Seale: letteth forth a further diſcovery of truth: I heard the voice of the fourth Beaſt ſay, come and ſee: the opperation of the ſpirit rayſing up the ſpirits of the Saints, to the apprehenſion of truths diſcovered by the ſpirit in them: And I looked and behold a pale horſe, and his name that ſat upon him was death, and Hell

Hell followed with him.

Death and Hell followeth famine both ſpirituall as well as temporall: And power was given him over the fourth part of the earth, to kill with ſword and with hunger, and with death; and with the Beaſts of the earth: that is, a great part of earthly people, will be ſlaine, not onely with a materiall ſword, but will be ſpiritually ſlayne with the ſword in the right hand of him that ſits upon the Throne.

Chap. 8. 12. And the fourth Angell ſounded, and a third part of the Sun was ſmitten, & a third part of the Moon and a third part of the Stars, ſo that a third part of them was darkned, and the day ſhind not, for a third part thereof, nor the night likewiſe: note, there is not onely the Antichriſtian Sea and rivers and thoſe are turned into blood; but there is the Antichriſtian Heavens likewiſe, and moon and ſtars, and theſe muſt be darkned: by Sun, wee vnderſtand the Goſpell light that ſeemed to be in the Kingdome of Antichriſt, by Moone the ordinances of Antichriſt, which ſeems to cõmunicate light from the Sun: by Stars, the miniſters & moſt glorious profeſſours in that kingdom, they now come

come to loſe a great part of their ſuppoſed light, and all from the diſcovery of truth by the ſervants of Jeſus, with darkneſſe and vales; all ſeeming lights.

Verſe 13. *And I heard, and beheld an Angell flying thorow the middeſt of heaven, ſaying with a loud voyce ſaying, Wo, wo, wo to the inhabiters of the earth, by reaſon of the other voyces of the trumpets of three Angels which are yet to ſound.*

And I heard an Angel, to wit, the Saints who dwell in the heavenly injoyment of God, and ſo know his minde: and foreſeeing the event of things denounces three words againſt the men of the earth, theſe words are all myſticall or ſpirituall, and are to be powred forth upon the earth the Antichriſtian world: and I ſuppoſe that the firſt woe hath a relation to the time of the prophecy of the two witneſſes *Revel.* 11. which indeed produceth much wo upon Antichriſt in the time of their propheſie, which hath beene fulfilled in theſe three yeares paſt, and they are likely now to be ſlaine by the Beaſt that was raiſed up out of the earth, *Revel.* 13. *And the locuſts comming forth of the bottomleſſe pit, cap.* 8. *and the dragon waiting to devour the man child,*

man-child, chap 12. which is all one for ſubſtance, only a different diſcovery of them. I ſhal therefore neceſſarily be lead to theſe things at preſent in the unfolding of the three woes, elſe it might ſeeme out of its place, I ſhall therefore, firſt diſcover my apprehenſions concerning the two witneſſes and what they are. Secondly, of the ſecond Beaſt, *Rev.* 13. and the locuſts *chap.*9 what they are, as likewiſe of the woman travailing with child, *chap.*12 and the dragon ready to devour it.

Secondly, that it is that ſecond beaſt, even thoſe locuſts that muſt kill the witneſſe, and that when the witneſſes are ſlain that the firſt wo is paſt; what the ſecond and third words are:

1. What thoſe witneſſes are, *Revel.* 11. they are Chriſt and the Saints, although Chriſt and the Saints are one and but one, yet they are in Scripture diſtinguiſhed, though not divided, *Joh.*17.21 23. *Ro.*8.35.

That they are Chriſt and the Saints. I prove it thus: They are the two Olive-trees that ſtand up by the god of the earth, (compare it with *Zach.* 4.) and the two candleſticks.

The anointed there the are ſons of oyle appointed by God, for the delivery of the children

children of *Iſrael* out of their Babyloniſh Captivity, and it ſeemes to have relation unto *Zerubabel* and *Cyrus*, *Eſay* 45.1. *Cyrus* is called the Lords anointed, ſee *Zach.* 4. 6. Theſe were the two ſonnes of *Oyle* raiſed up by the Lord of the whole earth, in that deliverāce: this principally preſents us with Chriſt, of whom all legall anointings was a tipe, both of King, Preiſt, and Prophet: the two Olive-trees ſtand up by the candleſticks, and empty their oyle into the bowles, the pipes carry it unto the Lamps: So Jeſus Chriſt, who is the anointed of God, lets forth from himſelfe light, life, and glory, into the ſpirits of his people; who is the Sonne of Oyle, anointed with the oyle of gladneſſe above his fellowes: It may be ſaid to be two Olive-trees, with relation to his twofold natures, God, and man; as man he afords comfort unto ſinning ſoules, as they eye him dying for them: Secondly as anointed with the oyle of gladneſſe, communicating unto them of the ſame anointings, and revealing himſelfe not onely for, but in them.

Secondly, I ſhall not wholy exclude the civill Magiſtrate, who is anointed, and appointed

pointed of God, for the praiſe of them that doe weil; and queſtionleſſe ſhall ere long (as once *Cirus* and *Darius*) incourage the Saints in the wayes of God.

2. The Saints they are the two Candleſticks, candleſticks in Scripture all waies preſenting us with the congregations of Saints, and they are likewiſe anointed with Chriſt, even with the ſame anonintings; and they are ſaid to be two witneſſes, becauſe God by them, gives ſufficient teſtimony againſt Antichriſt.

The time of their propheſie (as I apprehend) hath been theſe three yeares, or neare foure, ſince ſome glimering light hath been diſcovered, and broken forth in, and by them, that this hath been the time of their propheſie, I prove it thus, it is the propheſie of the Saints, neare upon their totall delivery out of Babylon, therefore not the propheſie of the Saints in the primative times: but the Saints raiſed up immediatly before their comming forth off miſticall Babylon: that this is a truth, will appeare, if wee looke upon the tipe, *Cyrus* and *Zerobabel*, who were the Lords anointed, to deliver the Lords people from their captivity; and they were raiſed up immediatly

immediately before their deliverance, preſenting us with Jeſus Chriſt the anointed of the Father to bring in a ſpirituall deliverance unto the Saints, and the earthly power to give an externall liberty as *Cyrus*, which thing hath been fulfilled in ſome meaſure theſe few yeares: from hence flowes the Saints acting anſwerable to ſuch an internall principle received from Chriſt in bearing witneſſe unto the truth againſt falſhood and falſe wayes.

They are ſaid to prophecie in ſackcloth for theſe reaſons;

1. Becauſe they are exceeding low in their light, and enjoyment; hence it comes to paſſe, that there are ſo many differences and diviſions amongſt them; they are even weeping and mourning becauſe much of the myſterie of the Goſpell remaines yet ſealed up unto them, although many of the Seales have beene opened, which hath enabled them in ſome meaſure to beare witneſſe to the truth againſt Antichriſt, and hath had power to ſhut heaven, that it raine not in the daies of their Prophecy, that is, to diſcover the emptineſſe and barrenneſſe of the Doctrine and Worſhip of the Man of Sin, and to turn

their ſpirituall waters into bloud, that is, to diſcover that they are blood, and there is no life in it, and to ſmite the earth with ſpirituall plagues, as oft as they pleaſe, for every diſcovery of truth is a plague upon earthly Chriſtians.

2. They are ſaid to prophecy in ſackcloth with relation to their liberty, alwaies in danger of perſecution, in a low condition in this particular.

Firſt, Being by the earthly power in ſome part tolerated, yet not ſet free, which will bee in the raiſing of the witneſſes, when the Prophecy of the witneſſes is paſt then the firſt woe will bee paſt, for the Prophecie of the wineſſes powres down the firſt woe upon the men of the earth, and when they are ſlaine the firſt woe is paſt, and the ſecond will come quickly.

The ſecond thing propounded is, what is the ſecond Beaſt, mentioned *Revel.* 13. 11. and what the Dragon, Chap. 12. and what the Locuſts, Chap. 9. which will lead us to the ſlaying of the Witneſſes, and ſo put an end unto the firſt woe; what the firſt beaſt is, *Revel.* 12. I need not in this place mention, being the papall Power and not the Emperour, for he was riſen before

before *Johns* Propheſie, but *John* writes of things that were to come, and not of things that were paſt, or then in being, that Beaſt comes forth of the Seed of Rome, this comes forth of the Earth, that Beaſt is paſt with us, and therefore I paſſe it in this place.

This ſecond Beaſt then its likely is the Presbyterian Synod, that have ſate theſe three or foure yeares already paſt, that this is likely to be truth will appear, theſe few things conſidered:

1. This Beaſt comes forth of the earth, ſo did they, they were raiſed up by the Parliament, which is the earthly Power, without any relation to the Sea.

2. This Beaſt hath two hornes like a lamb, he comes forth more Chriſt-like then the former; there is nothing to bee found in his mouth almoſt but Reformation, a Goſpell-Reformation, as if hee were Chriſt indeed.

Yet 3. He ſpeakes like a Dragon, and exerciſeth the power of the firſt Beaſt, ſo we finde by experience, whatever lamb-like forme is pretended, yet there is the language of the Dragon breathing out threatning, as once *Saul* againſt the

Saints, a lamb-like forme, but a Dragon-like nature.

4. This Beaſt ſaid to them that dwell on earth, *that they ſhould make an Image unto the firſt Beaſt*, and this hath been the work of the Synod ever ſince they were raiſed up by the Parliament, not onely to perſwade them to make an Image, but ſaying, that they ſhould doe it, even compelling them, as it were, unto it; and the truth is, that all that is looked after by them, is but the Image of the firſt Beaſt: ſome ſeeming change appears, but it is but the Image of the firſt Beaſt.

5. Hee cauſeth that all ſhould worſhippe this Image being raiſed, and that none ſhould buy or ſell, but thoſe who worſhip this Image, that is that none ſhall preach the Goſpell, or partake of any good, but thoſe that receiv this Image.

6. And laſt of all, the number of this Beaſt, it is but the number of a man, here is wiſdome, let him that hath underſtanding count the number, for it is but the number of a man, that is; firſt, there is nothing in it, but that which is of man, the

the wisdome of man, the power of man, whatever the pretence is. Yet from first to last, if examined by the spirit of wisdome, it is all but the number of a man.

2. It is all but the number of a man, that is, a man as he is a man, is capable to act in this Reformation, and that in any part of it to be either a Member or a Minister, to pray or preach, &c. and this number is, *666.* what this particular number is, questionlesse it hath relation to the former, it is but the number of a man, and therefore I am apt to conclude, with the antient interpretation given, that it is, latinos, yet presenting us with that number according to the Greekes that as the first Beast was a latinos, so this second likewise, although seemingly like a Lamb a great change seemes to be, and yet but the same number, hee that hath wisdome from above can count his number; none must be suffered to preach, unlesse within this number of latines, which a man may attaine unto, and likewise receive the maine Image and marke of the Beast; that is owne him to bee of God, professe him and act for him.

This is likely to be that Dragon mentioned *Revel.*12. that ſtands ready to devoure the Man-child, the woman travelling to be the Church, the generall Aſſembly of the Saints travelling to bring forth Chriſt in the Spirit; the Dragon waits ready to devoure it, this Beaſt is ſaid Chap,13. to ſpeake like a Dragon, here he is ſaid to be a Dragon, becauſe he doth the work of a Dragon.

The Locuſts Chap.9. that come forth of the bottomleſſe pit ſeeme to agree with this Beaſt even the Dragon, Verſ. 9. the ſhapes of the Locuſts were like unto horſes prepared to battell, that is, they are exceeding ready and fierce in their deſigne to bring their ends about: on their heads Crowns like gold, tokens of victory and dominion over the Saints, and their faces were as the faces of men; that is, firſt, they are men though of a Locuſt-like nature: Secondly, all their actions are mannaged by the wiſdome of man; and they had haire as the haire of women, that is, they ſeem to be exceeding modeſt, lamb-like, and woman-like ſubject to Chriſt, for women being covered with their haire, it is a token of modeſty and

ſubjection

ſubjection, therefore theſe Locuſts are ſaid to have haire like a woman, but their teeth were as the teeth of Lyons, notwithſtanding all faire pretences and ſhewes of a lamb-like converſation, and a woman-like modeſty and ſubjection, yet they have the teeth of a Lyon ready to bite, and tear in pieces, and it is ſo much the more dangerous, when a Lyon-like nature ſhall be vailed under a lamb-like forme, and this lamb-like Beaſt, Dragon and Locuſts, it is likely will ſlay the Witneſſes, *Rev.* 11. and the truth is, that it hath been Gods end in cauſing truth to breake forth more then ordinary in theſe latter times, that ſo he might have a people to beare up his name in a way of ſuffering under this ſecond Beaſt, as well as under the firſt.

Chr. What are we to underſtand in the ſlaying of the two Witneſſes?

Min. I ſuppoſe that few ſhall be bodily ſlaine, but it ſhall be firſt a ſpirituall ſlaughter, that is, they ſhall not be ſuffered to meddle with peace in the things of God; they ſhall not buy or ſell, diſpenſe freely what others ſell, and this is like to be accompliſhed by an Ordinance prohibiting them. Secondly, they ſhall be be-

headed for the witneſſe of Jeſus, and for the teſtimony which they hold, that is, the Beaſt will behead them, ſeem to take off Chriſt from them, for Chriſt is the head of the Saints.

2. They will perſecute them likewiſe, and ſo cauſe them to fly into the wilderneſſe, that is, into a wilderneſſe condition: This is the worke of the Dragon, Chap 12. and that will not ſatisfie him, but he will caſt floods of waters after her, they will continually vomit up their ſtomacks againſt them, but the earth helped the woman.

And when this is done they will ſend portions each to other, and make themſelves merrie in the Saints ſuppoſed ruine.

Chr. What are we to underſtand in that they lay dead three dayes and a halfe, and the womans being in the wilderneſſe for a time, times, and halfe a time, Chap. 12. 14.

Min. A certain ſeaſon which I ſuppoſe will not be long, three years and a halfe, I ſuppoſe the time may be over before the yeare 1650. paſſe, and then the Witneſſes ſhall bee raiſed againe which will

will occaſion the ſecond woe, and when they are raiſed and taken up into heaven, the ſecond woe will be paſt, Chap. 11. 14. the third woe cometh quickly, which is the going forth of the light and truth of the Goſpell through the Nations, which will occaſion much woe to the Inhabitants thereof, in deſtroying their Religion the ſuppoſed life of their ſouls, which wil be accompliſhed (as it is likely) before the yeare 1700. when the Nations and Kingdomes of the earth ſhall become the Nations and Kingdomes of Chriſt.

Chr. It is ſaid *Rev.* 11. that the Beaſt that aſcended out of the pottomleſſe pit, made war againſt the Witneſſes, and killed them.

Min. The Beaſt out of the bottomleſſe pit is that ſecond Beaſt, *Rev.* 13. the Dragon Chap. 12. even the Locuſt that came forth of the bottomleſſe pit, Chap. 9. the Beaſt that was Chap. 17. 8. and is not, and it is the Beaſt that was and did beare up the whore, is not when Popery and Prelacy fell, and yet is acting againe, this Beaſt that it is ſaid came forth of the bottomleſſe pit, makes war and kills the Saints.

Now

Now I proceed to the fourth Viall, Chap.16.8.and the fourth Angell powred forth his Viall upon the Sea, and power was given him to ſcoreh men with fire, and men were ſcorched with great heat: in the ſounding of the Trumpet the Sun was darkened, and the Moon ſhined not, the ſtars fel from heaven; this Viall is upon the ſame Sun, and here it doth not only darken all the Antichriſtian light, but yet ſcorches and burnes up Babylons Inhabitants; that is, the light of truth, diſcovering the darkneſſe and ignorance of all the waies and worſhips of the Man of Sin the ſon of perdition, it is as fire in their bowells, they are not able to beare it, neither to help themſelves in it, and yet they repented not, but blaſphemed the Name of God: that is, the Power and Spirit of God, in which the Saints are acted, ſaying, that they are led by the ſpirit of the Devill, and that they are acted in the power of the Devill, &c. as the Phariſees ſaid of Chriſt, *Mat.* 12. latter end, and this is the ſin there mentioned againſt the holy Ghoſt.

Chap.6.9. *And when he had opened the fift Seale, I ſaw the ſoules under the Altar,*

of

of them that were slain for the Word of God, and for the testimonie which they held,&c.

Now the Saints in the injoyment of Gospell light and truth are for that very thing slaine, persecuted, and reproached even as they are Christians, and owne the truth, and they waite patiently on him for deliverance, with an expectation, how long Lord holy and true,&c.

And the fift Angell sounded, Chap. 9.1. *and I saw a star fall from heaven unto the earth, and to him was given the key of the bottomlesse pit, and there arose a smoake,&c.* This star that falls from heaven to earth, are those Ministers that seemed to be heavenly under the first Beast, and could not well stoop to him, but seem to have more of heaven in them, is content to lose the earth, rather then be subject to such earthly men, but now the first Beast is subdued, those heavenly stars are content to fall into the same earthly condition as the former, they are now become wholly earthly, subject to the same earthly power caried along from the same earthly principle, profits and honour.

Vers.2. *And hee opened the bottomlesse pit, and there arose a smoake out of the pit,* that

that the Sun and the ayre were darkened,&c

That is, the bottomlesse pit is opened by this star falling, in a more heavenly forme then before smoake comes forth even *to the darkenning of the Sun and the ayre*, that is, all those pretended Reformations, Ordinances, Church-Governments, &c. being so near like Christ, that it even as smoake darkens the true light and Doctrine of the Gospell, that none can see it, so as to apprehend the truth of it, unlesse taught from above by that never-erring Spirit of truth.

Vers. 3. *And there came forth Locusts out of the smoake*; this false star raising such a smoak, way is made for Locusts to come forth, and under this heavenly form by meanes of the smoake raised up, which darkens truth and exalts it selfe, Locusts come forth as fast as ever under the former Beast, and here the Devill declares himselfe to be his crafts-master, for he having experience that a smoake made by the prophane earthly men of the world would not so take amongst people, therefore he will get a star from heaven to the earth, that so his project might take effect, and now locusts are like to go forth

as

as fast and with as much deceiveableneſſe as ever, and that under the name of a heavenly ſtar, although indeed falne from heaven to the earth.

And power was given to them as Scorpions of the earth have power, but they had command to hurt none but the men of the earth, which have not the Seale of God in their foreheads, to the Saints they can do no deadly hurt, but they ſhall torment the men of the earth five moneths, that is, a certain time, but not long, they ſhall torment them by their cruelty and oppreſſion, what by exceptions and compulſions, domineering pride, ſubjecting men to them more then ever formerly, will be a great torment unto the men of the earth, inſomuch that the earth will be weary of them, as well as the Saints, and will be glad with their fall, when the five moneths are finiſhed, but meane while a ſad day is coming on upon the men of the earth, and they are not aware of it: For *in thoſe daies* Ver. 6. *men ſhall ſeeke death and ſhall not finde it, they ſhall deſire to die, and death ſhall fly from them*, and all by reaſon of theſe Scorpions,

Chap. 6. 10. *And the fift Angell powred*

out

out his Viall upon the ſeat of the Beaſt; that is, the Civill Magiſtrate diſcovering unto them, that power of Church-government belongs unto Jeſus Chriſt; and when the Magiſtrate, which is indeed the ſeat of the Beaſt, begins to caſt him of, and will not ſuffer him to ſit there any longer, but bids him truſt to the Goſpell-ſtrength, immediately his Kingdome becomes full of darkneſſe, the power of the Magiſtrate is the light and glorie of the Kingdome of the Beaſt, and this is that will make them *gnaw their tongues for paine, and to blaſpheme the God of heaven*, becauſe of their paines, and yet they repented not, but they will to it againe, and if poſſible they can, will fetch in the power of the Magiſtrate to bee the ſtrength, light, and glory of their Kingdome.

Chap.6.12. *And I beheld when he had opened the ſixth Seale, and there was a great earth-quake, a terrible feare amongſt earthly men*, Rev.11.13. *There was a great earthquake, and in the earth-quake ſeven thouſand of men were ſlaine*, a perfect number were ſlaine with the light and power of truth, and *the Sun became blacke*, that is, was darkened,

darkened, and the *Moone became blood*, death was in all the Ordinances of the Man of Sin, and *the stars fell from heaven as a figtree casteth her untimely figs*, those who seemed to be Ministers of light, now fall to the eatth, it now appears that they are but of the earth, *and the heavens departed as a scroll, and everie mountaine was moved out of their places, &c.* the Antichristian heavens now depart, and those mountaines of confidence that soules have created to themselves, and rested upon, are now removed; *and the Kings of the earth, and the great men, and the rich men, and the chiefe Captaines, and mighty men, and every bond-man, and every free-man, hid themselves in dens, and in the rocks of the mountaines*, and said to the rocks and to the mountaines, *fall on us*, that is, all sorts of people from highest to lowest, they now fly to their mountaines and rocks to hide themselves from the presence of the Lamb, they fly to that which they have rested upon, as their strong rock and mountaine; to their prayers and professions, that name of christianity they have had amongst them, &c. oh how will soules fly then everie one to his hole, common people

people to their forme of godlineſſe, to their Miniſters, who have deluded them with the name of Chriſtian Miniſters, to the Magiſtrates, oh help us, or elſe we are undone for ever. And thus will poor ſouls look forth to their mountaines for help, and all will faile them; truly I tremble in the thoughts of their ſad condition, bleſſed is he that ſoweth beſide all waters, he ſhall have a rock and refuge in this day of adverſity; this will be fulfilled in the raiſing of the two Witneſſes, *Rev.*11.

Ghap.7. *After theſe things I ſaw foure Angells ſtanding in the foure corners of the earth, holding the foure winds of the earth, that it ſhould not blow on the earth, nor on the Sea, nor on any tree.*

That is, the Servants of Chriſt in the diſcovery of truth, which prevents the blowing of the winds of the earth, that is, the Doctrine of the earthly Church that it blow no more upon the earth, or, ſea, or any tree, a ſtoppage ſhall be made by the power of truth upon the errours of Antichriſt, *and I ſaw another Angell aſcending from the Eaſt, having the Seale of the living God*, that is, the Lord Jeſus ſealing the Saints, ſaying, *hurt not the earth, nor*

the

ſea, untill we have ſealed the Servants of God in their forehead: Care is taken for the Servants of Chriſt, that in all the Plagues of Antichriſt they ſhall bee free.

Chr. What is meant by thoſe numbers ſealed in the forehead of all the Tribes?

Min. The great number of Iſrael that ſhall be called and ſaved in theſe latter dayes.

Chr. What is meant by the great number ſealed after, Verſe 9.?

Min. The great and glorious number of the people of the Nations that ſhall be powerfully converted to Jeſus Chriſt, and ſo the Nations and Kingdomes ſhall become the Kingdomes of Chriſt.

Chap. 13: *And the ſixth Angell ſounded, and I heard a voice from the foure hornes of the golden Altar,* that is from the power of the Lord Jeſus, who is the golden Altar, hornes preſenting us with a power and ſtrength, it is ſaid to bee foure in relation to the worke to bee done, foure Angells are to bee looſed to goe forth into the foure parts of the earth in the power of the foure hornes of the Golden Altar.

verſe 14, 15. theſe foure Angells looſed, are the multitudes of Saints going forth in the power of the Lord into all parts of the world to diſcover truth, which will deſtroy all things contrarie unto it, and they are the ſame foure which held the foure winds of the earth, Chap. 7. 1. they were held in the river Euphrates, that is by the power, ſtrength and wiſdome of men, which now ſhall be weakened both in themſelves and in the world, that they ſhall have much liberty and power to goe forth, diſcovering truth, and ſpiritually to kill and ſlay the third part of men.

Chr. This ſeemes to bee ſomewhat a doubtfull interpretation unto me, becauſe theſe foure Angells are ſaid to have power in their mouth, and in their tailes.

Min. That is with relation to the effect of their worke, fire, ſmoake and brimſtone comes forth of their mouths, that is, the Doctrine and Truth they diſcover effects theſe things, it is as fire, ſmoak and brimſtone, darkening and burning up all things contrary to the truth.

And in their tailes, that is, the practiſe of truth they leave behind them is as a Serpent, continually ſtinging and piercing

cing the hearts of the men of the earth who repented not for all theſe plagues.

Chap. 10. 1. *And I ſaw another mighty Angell come downe from heaven cloathed with a cloud,* to wit the Lord Jeſus, who although he appeare moſt gloriouſly and with much brightneſſe in the Diſcovery of Truth, yet he is cloathed with a cloud to the men of the earth, they cannot ſee him; therefore Chriſt ſaith, *he will come in the clouds of heaven with power and great glory.*

Verſ. 2. *He had in his hand a little book open,* Chriſt comes forth in the Saints with the Goſpell unſealed and unvailed, whereas it was formerly ſealed, it is now unſealed, and the booke is open that the Saints can ſee and read the myſterie in it.

And he ſet his right foot on the Sea, that is, the multitudes of people, *and his left upon the earth,* that is, the earthly people.

Verſ. 3. *And cryed with a loud voice, as when a Lion roareth,* and *when he had cryed, ſeven thunders uttered their voice,* that is, a perfection of terrour and dread falls upon the earth, and the ſea. Oh that the earth and the ſea could conſider of this betimes; the Lord Jeſus will ſet his feet upon them, hee will make all *his ene-*

mies his footſtoole; O kiſſe the Son leaſt he be angry, and his wrath bee kindled but a little, bleſſed are they that truſt in him, Pſal.2.

Verſe 4. *And I was about to write, and I heard a voyce from heaven ſaying, ſeale up theſe things which the ſeven thunders uttered, and write them not*; the glorious myſtery of God ſo high as not to be left in Record unto us, what this myſterie was, being not written, I ſhall not at preſent meddle with, although it was (it ſeems) revealed unto *John*, yet hee was not to write it, therefore my pen ſhall ceaſe to write, but the glorious myſterie of God is now to be revealed and finiſhed, in the laying low of the creature, and the exaltation of himſelfe, in all, Ver.6,7.

Chap.16.12. *And the ſixth Angell powred out his Viall upon the great river Euphrates and the water thereof was dried up, that the way of the Kings of the Eaſt might be prepared.*

The river Euphrates is the power and ſtrength of myſticall Babylon, as old Babylon could not bee taken untill the river Euphrates was dried up, ſo this myſticall Babylon will never yeeld her ſelf

ſelfe untill the river Euphrates be dried up; that is, all the power and ſtrength by which they ſtand, the power of Magiſtrates taken from them, the wiſdome of the fleſh, humane learning in the things of God, a great part of the river Euphrates, all their Ordinances, Worſhips, Idolatries, Witchcrafts, &c. when theſe are dried up, way will bee made for the Kings of the Eaſt to come in: that is, when truth ſhall be manifeſted in the power and purity of it, the Nations both Jewes and Gentiles ſhall then come in and owne the Goſpell; that great river Euphrates doth not onely uphold myſticall Babylon, but keeps off both Jew and Gentile from Chriſt, the ruine of which God hath appointed, to be as a meanes of light to the world, truth being that which muſt deſtroy it, Verſe 13.

And I ſaw three uncleane Spirits like frogs come forth of the mouth of the Dragon, the Beaſt and the falſe Prophet, for they are the ſpirits of Devils working miracles which go forth to the Kings of the earth, and to the whole world, to gather them to the battel of the

great day of God Almighty: what the Dragon and the Beaſt is, I need not mention in this place; the falſe Prophet is thoſe Prieſts that ſtand up before the Beaſt, and owne whatever he ſaith, and is ready to cry the voice of a God unto him, which maketh him worſe then hee would bee, were it not for this falſe Prophet; but now they all beſtir themſelves to raiſe up the Kings of the earth to help them, or els all will be loſt, the river *Euphrates* is like to be dried up, and this they do by their faſtings and prayings, that is, they perſwade thoſe who dwell on the earth, that all the good they enjoy, it is by their zealous and devout faſting and praying, although the truth is, that all they do is but to hang down their heads for a day like a bulruſh, that ſo they may ſmite with the fiſt of wickedneſſe, and with the more applauſe make way for their oppreſſion, but all they can doe is but to gather the Kings and power of the earth together to the battell of the great day of God Almighty, to a place called in the Hebrew tongue *Armogeden*, that is, a place of deſtruction: this might be a warning-word to the powers of the earth, to take heed how

how they give their power unto them.

Chap.8.1. *And when he had opened the ſeventh ſeale, there was ſilence in heaven about the ſpace of halfe an houre:* this ſeems to be ſome reſpit or breathing-time the Saints take after the full revelation of truth in them, neare upon the yeelding up of the Nations and Kingdomes unto Chriſt, and then truth goes forth from them into the world without any let or hindrance, the Saints being in the heavenly enjoyment of God in the opening of the ſeventh Seale, they are now for a little time ſilent in their ſpirits.

Chap. 11. 15. *And the ſeventh Angell ſounded, and there were great voices in heaven, ſaying, the kingdomes of the Lord and of his Chriſt,* a ſeventh or a perfect diſcovery of Goſpell truth, by which meanes the Nations of the world caſt down their crownes at the feet of Chriſt, and all the Saints rejoyce and praiſe the Lord, but the Nations were angry. Nothing will anger the men of the earth more, then to ſee Jeſus Chriſt exalted.

Chap. 16. 17. *And the ſeventh Angell powred out his viall in the ayre, and there came great voices out of the temple of hea-*

ven, ſaying, it is done, this is the diſcovery of truth, that diſcovers that the very act of Antichriſts Kingdome is deadly and deſtroying, there is no breath with ſafety in any thing ſhort of Jeſus Chriſt, and this is that truth that finiſheth the worke, it is now done, and there were voices, and thunders, and lightnings, ſuch as was not ſince men were upon the earth, ſo great an earthquake and ſo mighty, ſhaall the Nations in the world, and the great City was divided into three parts one will be for Chriſt, a ſecond for Antichriſt ſtill, a third for neither; *and the Cities of the Nations fell*, that is, all the myſticall Cities and Churches of Antichriſt muſt fall, not that Nations States, and Civill Government ſhall fall, but as a myſticall City a Church ſo they ſhall fall; *and every Iſland and mountaine fled away*, every mountaine that either have oppoſed Chriſt and truth, or every mountaine in which men have reſted, they all fly away before the Lord Jeſus, as the morning dew before the Sun.

And there fell a great haile out of heaven upon men about the weight of a talent, and men blaſphemed God, becauſe of the plague

plague of the haile, for the plague thereof was exceeding great, every truth of Chriſt diſcovered by the Saints who dwell in heaven, will bee as a great hailſtone upon the men of the earth, ſee *Exod.*9.22.

SECTION

Section 3.

Chr. WE have ſpent much of our time that at preſent is allotted us, the night drawes on I ſhould elſe deſire to propound ſome futther quæries for my ſatisfaction, and I ſhall bee very briefe in it.

Min. Time being precious, and the night being come on ſo neare, we ſhall uſe but very little time more at preſent; therefore I deſire you in your Propoſitions to be very brief.

Chr: What doth the Spirit of God intend, Chap: 11:1, 2: when he ſaith, *A reed was given him to meaſure the Temple, and the Worſhippers*, &c. but the outer Court was to be left out, for it was given to the Gentiles to be trodden underfeet forty and two months.

Min: A certaine time wherein the Saints ſhall worſhip God in Spirit, and beare witneſſe againſt Antichriſt accorcording to the Rule, yet the Court that is Ordinances, order, &c; ſhall be trodden under

under foot of the Gentiles, that is carnall men under the name of Chriſtians, and the holy City, that is the Church all the Saints ſhall bee yet trodden under foot, which is the ſlaying of the two Witneſſes, forty and two moneths, that is three daies and a halfe, that is yeares:

Chr: What underſtand you by the Dragon being caſt out of heaven, and his place was no more found there, Chap: 12: 9:

Min: The Devill and his Agents ſo caſt out of heavenly formes of Chriſtianity, that they ſhall deceive ſoules no more under the name and notion of Chriſtian.

Chr: What doe you underſtand by the warre in heaven, Verſ: 7:

Min: The polocie of Sathan in oppoſing truth under the name and notion of Chriſt, the perſecution raiſed againſt Chriſt in the Saints have not been, as from men of the earth againſt Chriſt, but as from Chriſt againſt Sectaries, as Mr. *Edwards* in his ſeverall *Gangrænaes* will tell you, and ſo the warre is in heaven, there is the Devills heaven, deluding ſoules in the forme of Chriſt, and the heaven of Chriſtians renew untill Satan bee caſt

out

out of heaven, he will under that name and notion of Christ oppose and make war against Christ in the Saints.

Chr. What are that number of Saints mentioned Chap: 14: singing new songs of praise unto the Lord?

Min. The glorious company of the Saints in the Spirit, after the raising of the two VVitnesses, it is the same with Chap: 15: 2, 3: *who had gone through the Sea of glasse mingled with fire,* that is, great persecutions, they have gotten the victory of the Beast, *and now they sing the song of* Moses, that is, they sing praises unto the Lord for their deliverance.

Chr: VVhat do you understand by *the Angel flying in the midst of heaven, preaching the everlasting Gospell to every Nation, Kindred, Tongue and People,* Chap: 14: 6, 7:

Min: The Saints carried on in the midst of heavenly discoveries, and injoyments, who have gotten the victory over the Beast, and now they go forth to the Nations discovering truth, preaching the everlasting Gospell, by which means the Nations shall bee converted, and so become the Kingdomes of the Lord, and of his Christ, and he shall raigne for ever.

Chr:

Chr: What underſtand you by *the ſcarlet-coloured Beaſt, full of names of blaſphemy,* &c. Chap. 17:3:

Min: That Beaſt that came forth of the Sea Chap: 13: and out of the earth in the ſame Chapter, though they are two, and are raiſed up at ſeverall times, yet they both are but one, that is, they doe both one and the ſame worke, though under divers formes, and after divers manners, and he is ſaid to bee a ſcarlet-coloured Beaſt, with relation to his glorious forms and ſhewes of godlineſſe, yet full of names of blaſphemy, that is, blaſpheming God, even the Spirit and them that dwell in heaven, ſaying, that they are guided and acted by a diabolicall Spirit, having ſeven heads and ten hornes, ſeven heads, 1. a perfection of wiſdom and humanity, all the art and policy of the creature to uphold his power; 2. A perfection of ſtrength and confidence, even as ſeven mountaines he thinks never to be moved, Verſ: 9: and ten hornes, a perfection of ſtrength, even the ſtrength of Kingdomes and Nations to uphold himſelfe, ver: 12: yet is the wiſdome of this ſeven headed beaſt to ſeat himſelfe upon the power of Kings and Kingdoms.

Chr:

Chr. What underſtand you by the great whore ſitting upon many waters, Ver.1. that woman ſitting upon many waters arrayed in purple, upon her forhead a name written, *Myſtery, Babylon the great, the mother of harlots, &c.* ver.6. *And I ſaw a woman drunk with the blood of the Saints,* &c.

Min. By the woman I underſtand the whole Church of Antichriſt, therfore called a woman; the ſeat upon which ſhe ſits is that beaſt mentioned *Chap:*13:which indeed came forth of the bottomleſſe pit, *Chap:*17.*Verſ.*8. from beneath, not from above; and this woman or Antichriſtian Nationall Church is cloathed in gay cloathing, goodly formes, ordinances,formall profeſſions. *Having a golden cup in her hand:* ſhe pretends to have the cup of wine of the ſpirit, of injoyment, of praiſes and continuall praiſings, when there is in it nothing but abomination, and filthineſſe of ſpirituall fornication: upon her forehead a name wtitten, myſtery, of iniquity, hid under glorious ſhowes and formes, Babylon the great, great confuſion, the mother of harlots; never ſuch a harlot as this is, almoſt all nations pretending

ding Chriſtianity, and the Spouſe of Chriſt: and when all is done, here is nothing but an abominable harlot, the very abomination of the earth; thus ſhe will appeare one day: ſhe pretends to be for Chriſt, but is drunke with the blood of Chriſtians, pretends to be the ſpouſe of Chriſt in ſhow, and trades with other lovers, thruſts both perſons and worſhips upon him that he will never owne. As for his Saints and ſervants, ſhe will root them forth of the world if poſſible ſhe can.

Chr. The Beaſt here mentioned is uſually interpreted to be the civill Magiſtrate.

Min. I do not ſo underſtand it in this place; my grounds are theſe. Firſt, it is the beaſt upon which the woman ſitteth, that is, the Antichriſtian Church, the harlot, even Babylon the great: the beaſt upon which this woman ſits is Papacy, Prelacy, or Presbytery: theſe are not the Church, but the pillars of the Church; for upon this beaſt the woman ſits, and this beaſt hath ſeven heads, Verſ. 3. which are ſeven mountains on which the woman ſitteth, Verſ. 9. that is, the poor people who are deluded, looke to this ſeven-headed beaſt,

beaſt, and thinks all wiſdome is bound up in him, and ſo ſits down in the wiſdome of this beaſt with much confidence, that ſuch a learned holy Scarlet-coloured beaſt as this is cannot erre: and thus poore ſoules both Prieſts and people live in the wiſdome and power of this beaſt with much confidence and content, looking upon him ſo much the more becauſe of his ten hornes, that is, the power of Kings to aſſiſt him.

2 This beaſt comes forth of the bottomleſſe pit, *Verſe* 8. and therefore not the Magiſtrate, he is never ſaid to come forth of the bottomleſſe pit, but is the Ordinance of God, and to be ſubmitted unto, and that for conſcience ſake in civill things, although this beaſt here mentioned will do what he can to fetch in the power of Magiſtracy to aſſiſt him in his beaſtly work, and ſo will make the Magiſtrate his ſeat, ſee Verſ. 13. and ſo likewiſe will he get the multitudes of people and nations to ſit upon, verſ. 15. this hath been fulfilled already, and is yet like to continue, but Jeſus Chriſt will make war with him and overcome him, and the ten hornes (to wit kingdomes) ſhall hate the whore and make

make her desolate, and shall eat her flesh, and burn her with fire; that is, nothing will be more hatefull to them, then the thoughts of those delusions with which they have been deluded.

Chr: Is not the woman Rome, for it is said, Ver. 18. the woman which thou sawest is the great City which raigneth over the Kings of the earth.

Min. It may have some relation unto Rome, first, because the first rise of this filthinesse and abomination came from thence, the first Beast, was raised there, secondly, because Rome hath mystically raigned over the Nations, but thirdly, it is principally meant that perswasion that the Kingdomes of the earth have within themselves, that they are a Church and Christians, and in a good condition, this City, this confident perswasion of a spirituall compacting together according to Christ, hath raigned over all the Kingdoms called Christian, although it is indeed nothing else but a mysticall Babylon, a great Whore, a verie lye in the spirits of the Nations.

Chr: What are the plagues by which Babylon shall be destroyed?

Min: Spirituall plagues and not temporall,

porall, although I doe not queſtion but that God will powre downe temporall plagues upon the men of the earth, as wars, famine, and peſtilence, but it is ſpirituall plagues by which Antichriſt ſhall bee deſtroyed; it is not a materiall ſword that can kill Antichriſt, but the ſword of the Spirit that proceeds out of the mouth of Chriſt, thoſe Vialls mentioned Chap: 16: are Vialls of ſpirituall wrath, and thoſe plagues *Rev:* 18:6,7,8, &c. are ſpirituall, the Saints are not to kill their bodies with ſwords, & to double unto them double killing and perſecution, in this caſe we are to doe them good, but to ſhew them no pity in their Religion and Worſhips, and to let them know the vanity of it, (and in this wee ſhall doe them the greateſt good, if God worke with it) and this is that which will make the ſpirituall Merchants (to wit) Preachers to ſtand afarre off, crying Ver: 11: 15, 16: and weeping, alas, alas, the great City Babylon, for no man will buy their merchandiſe any more, for theſe men ſell all, a great deale of goodly merchandiſe you may read of, Verſ: 11, 12, 13: which preſents us with the abundance of fruit that theſe ſpirituall Merchants ſeeme to bring

bring forth, but they ſell all, and the ſoules of men too, nay the truth is, it all there, ſo theſe Merchants may have what their ſoules luſt after, Ver:14: namely honours, riches, &c. let ſoules be deluded, let ſoules be damned it matters not, they tell them they are Chriſtians while they put into their mouths, but if not, then they are hereticks, caſtawayes, &c. and is this the trading theſe men uſe amongſt themſelves, to ſell the ſoules of men? be aſtoniſhed oh earth at this, and tremble O ye heavens at this wickedneſſe: what eare can heare it, and not tingle? what eye can ſee it, and not mourne? what heart can thinke on it, and not tremble? but the time is coming on apace, that this merchandiſing in the things of God ſhall have an end, although it makes many a ſad heart, and many a mournfull countenance, ſee ver:19: to thoſe Merchants who ſell it, yet certainely Jeſus Chriſt will whip thoſe buyers and ſellers out of his Temple, and this will produce much joy in the ſpirits of Saints, ſee ver: 20: chap:19.

Chr: What are thoſe Armies mentioned chap:19: from the 11:ver:?

Min: Jeſus Chriſt going forth to ſub-

due and deſtroy all his and his Churches enemies, that ſpiritual war mentioned ch: 12: between Chriſt and the Dragon: this is the conſummation of the work, wherein the Beaſt, be it Papacy, Prelacy, or Preſbytery, or all; and the falſe Prophet that wrought miracles before him, (to wit) the Jeſuits and Prieſts, who ſtand up and prophecy falſely, and cry the voice of a God unto him, they were both taken alive and caſt into the lake of fire, and the remnant likewiſe who were deluded by them, were ſlain with the ſword that came forth of his mouth.

Chr: What is meant by the foules flying in the midſt of heaven?

Min: The Saints, who live in the heavenly injoyment of God.

Chr: Why are they invited to eat the fleſh of Kings and Captaines; &c.?

Min: Becauſe by them and through them the Lords Jeſus will diſcover and deſtroy that Religion, and thoſe Worſhips which have been the ſpirituall life of Kings and Captaines, that is, the moſt principall men in the Kingdome of Antichriſt, and the truth is, that it will be meat and drink to the Saints, to go forth in the power of God, diſcovering & deſtroying the

the ſpirituall deluſions of the Man of Sin, that ſo ſoules may come to have life by Chriſt.

Chr: What is that firſt Reſurrection mentioned, *Rev.*20.?

Min: It is a Reſurrection not onely with Chriſt in the Spirit to more ſpirituall and heavenly injoyments, but it is a Reſurrection likewiſe from affliction and perſecution, it is the Reſurrection of the two Witneſſes ſlaine in the ſtreets of ſpirituall Zodom and Egypt: thoſe myſtically beheaded for the teſtimony of Jeſus, they are now raiſed up from that eſtate: the former things are paſt away, and they ſhall live and raigne with Chriſt 1000. years, they ſhall injoy a glorious liberty, both internally & externally, many Generations.

Chr: Why is it called the firſt Reſurrection?

Min: 1. Becauſe it will be the firſt Reſurrection of the Saints to the knowledge and ſpirituall enjoyment of God, wherein thoſe confuſions and differences amongſt the Saints ſhall have an end. 2. Becauſe it is the firſt Reſurection from affliction and the Saints low condition.

Chr: Will there be a ſecond Reſurre-

ction from affliction?

Min. Yea doubtleſſe: 1. The tenth part of the city falls, and the tenth part is raiſed, which is the firſt refurrection.

2 All the nations ſhall become the kingdomes of Chriſt, *Rev.* 21. *I ſaw new Jeruſalem come downe from God out of heaven*, &c. and all the glory mentioned *Rev.* 21:22: is the glory of the Church after the ſecond reſurrection; that is, the reſurrection of truth, life and liberty to the Saints through the nations. The little horn that thinks to change times and Lawes, *Dan:7*: muſt firſt fall, and this is the firſt reſurrection: but bleſſed are they who come to the 1335 days, *Dan:* 12:13: which will be the Saints glory in the univerſall ruine of Antichriſt, and the ſecond reſurrection here in this world.

Chr: What underſtand you by *Gog* and *Magog*, chap:20: who will encompaſſe the Saints about after the 1000 yeares are finiſhed?

Min: All wicked men, Satan being looſed for a little time, the wicked will begin againe to worke; for a time is coming when the wicked ſhall live peaceably with the Saints and be ſubject unto them, ſee *Iſa:60*:chap: 65: laſt, but now when the thou-

thouſand yeares are finiſhed, Satan againe being looſed, they will to their old work againe, encompaſſe the Saints about, but *fire came downe from heaven and deſtroyed them, and they were all judged,* &c. This I ſuppoſe preſents us with the finall end of all things.

Chr: Is it probable that the 1000 years mentioned chap: 20: and the new Jeruſalem, chap: 21: ſhould bee all one and the ſame glory of the Saints, onely differencing the time of their coming into this glory, one at the raiſing of the two witneſſes, the other after the ſubjection of the nations, ſeeing the end of all things coms in the medium?

Min: That I ſuppoſe is but to exerciſe the mind of him that hath wiſdome, it being the way of God to deliver things darkly and myſtically, and ſo to involve and intermingle truth, that without that wiſdome which is from above we can never come to the underſtanding of it, ſee Mat: 24: 25: ſo likewiſe throughout the whole book of the *Apocalypſis*.

Chr: What doth *John* intend when he ſaith chap: 22. laſt, *Come Lord Jeſus come quickly?*

Min: 1 The coming of Chriſt in the ſpirit,

rit, to raiſe up the Saints more to himſelfe in the knowledge and injoyment of him. 2: The coming of Chriſt in his power, in freeing his Saints from perſecution, and from men of the earth: in a word, he deſires that glorious Kingdom of Chriſt to come which he had then in a viſion by way of revelation ſeen. And let this be the deſire of all ſpirituall Chriſtians, and let this be the concluſion of our diſcourſe at preſent, the time being very far ſpent; I doubt not but we ſhall meet againe in the morning, at the raiſing of the Witneſſes, where wee ſhall have more light and time to diſcourſe of him: meane while we reſt in this deſire: *Even ſo come Lord Jeſus, come quickly.* Amen.

FINIS.

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